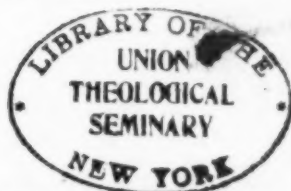


The CHRISTIAN CENTURY

A Journal of Religion

Why "Certified Charities"?

By Lucy Furman



What Salvation Can the
Church Offer Today?

By William Pierson Merrill

The Democratic Nomination

An Editorial

Fifteen Cents a Copy—July 12, 1928—Four Dollars a Year

JUL 10 1928

The CHRISTIAN CENTURY

July 12, 1928

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

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LYNN HAROLD HOUGH
ALVA W. TAYLOR
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EDWARD SHILLITO
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EDWARD LAIRD MILLS
WILLIAM S. ABERNETHY

Entered as second-class matter February 18, 1892, at Chicago, Ill., under the act of March 3, 1879. Published weekly and copyrighted by the Christian Century Press, 440 South Dearborn Street, Chicago.

\$4.00 a year (ministers, \$3.00). Canadian postage, 52 cents extra; foreign postage, \$1.04 extra.

The Christian Century is indexed in the International Index to Periodicals generally found in the larger public libraries.

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Contributors to This Issue

WILLIAM PIERSON MERRILL, minister Brick Presbyterian church, New York city; president of the Church Peace union; author, "Christian Internationalism," "The Freedom of the Preacher," etc. This is the eighth article in the series on "The Church in Our Time" which is appearing in The Christian Century during 1928.

LUCY FURMAN, author, "Mothering on Perilous," "The Quare Woman," etc.; for years a worker at the Hindman, Ky., Settlement school.

W. S. DEMING, member of the American Marathi mission, India; editor India Christian Endeavor.

Political Prophecy

Now that they have Hoover and Smith nominated (a Quaker and a Catholic; it's a strange contrast, isn't it?) the campaign of 1928 seems to be officially under way, and all hands are looking forward to an enjoyable summer. Everybody tells me that it is going to be a humdinger of a campaign, and now that the editorial on Mr. Smith's nomination in The Christian Century predicts the same thing, I presume it must be so.

Well, I'm glad of it. The last two campaigns were such sad affairs that I am glad we are to have one that has some real interest attached to it. I haven't had much interest in any of the campaigns since that close one in 1916, when it took us three days to find out who had been elected. And then only to discover that the man we inaugurated on a "He kept us out of war" platform in March had us in war by April!

Already the political prophets are busy. There is some prophecy in this issue of The Christian Century. I presume there will be more before November. One of my favorite political reporters—the mysterious T. R. B. of the New Republic—is out with the flat assertion that no one will be able to guess how this campaign is going to turn out until a week before the election.

He may be right; but I don't think he is. That, of course, is what adds zest to prophecy. I think I can guess today how this campaign is going to end. But I am going to keep my guess to myself. Otherwise the editor would be protesting against my assumption of his duties.

There are a few things, however, which I am willing to forecast in public concerning the coming campaign. As I haven't room enough to give the reasons for each opinion, I will just have to let them stand in this unadorned fashion:

I believe that the big issue in the campaign by November will be the religious one. The newspapers and the politicians may try to keep it under cover, but it will be the big issue with the voters.

There will be only one other major issue. That will be prohibition.

Foreign policy, farm relief, the tariff will be far in the background by election day.

Even honesty—the issue they yowled so loudly about at Houston—will be pushed to one side. The democrats gave away that battle when they nominated a man from Tammany.

Religion and prohibition—and the hottest campaign in recent history! And that, it scarcely needs to be said, is why I am not considering giving up my opportunity to have a weekly preview of the pages of The Christian Century. Not, at least, until after the sixth of November.

THE FIRST READER.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLV

CHICAGO, JULY 12, 1928

NUMBER 30

EDITORIAL

THAT civic and social cancer, lynching, is being cut out of American life. The figures regularly supplied from Tuskegee institute show that for the first six months of the present year there were but five lynchings throughout the country. Two of these occurred in Louisiana, two in Texas, and one in Missouri. All the victims were Negroes; three being charged with murder, and the other two being brothers of men

Lynching on the Decrease

who had killed officers of the law. This is, of course, five lynchings too many. But to make clear its hopefulness, the record needs to be judged by comparison with former years. During the first six months of 1925 and 1926 there were nine lynchings, and by tracing the record back, a progressive improvement is shown, as for example by comparison with the first six months of 1921 when there were 36 such outrages. There are still American communities in which the danger persists that a Negro will be treated as though he were less than human. But the growing conscience of the south, expressing itself through the Interracial commission and similar efforts, is having its effect. The day is in sight when the country will have done with such barbarism.

Dr. Mott to Head the Missionary Forces of the World

THE RESIGNATION of Dr. John R. Mott from the general secretaryship of the national council of the Young Men's Christian association of the United States affects one with some such sense of bewilderment as though one of the more conspicuous planets had slipped from its accustomed orbit and joined some other system. For forty years he has been connected with the Y, and for a great part of that period he has been its best known figure. One must borrow both the data and the brevity of Who's Who to enumerate his connections with the association and the student organizations: "Student sec. internat. com. Y. M. C. Assn's., 1888-1915, and gen. sec. same since 1915; also foreign sec. same since 1898 and gen. sec. Nat. Council of Y. M. C. Assn's. of U. S. of America. Chmn. exec. com. Student Volunteer Movement, 1888-1920; gen. sec. World's Student Christian federation, 1895-1920; chmn. same since 1920; chmn. continuation com. World Miss. conf., Edinburgh, 1910-20; chmn. Internat. Miss. council, 1921." It

will be noted that Dr. Mott has scarcely done anything for less than twenty-five years. In resigning the general secretaryship, he retains the presidency of the world's alliance of Y. M. C. A.'s. His retirement is not by reason of superannuation—though he has often expressed the idea that younger men should assume the leadership—but to take up new and no less weighty tasks as president of the International Missionary council. In recent years this council, which is in the nature of an international alliance of interdenominational missionary organizations, has assumed notable significance under the secretarial leadership of A. L. Warnshuis, J. H. Oldham and William Paton. In his new position Dr. Mott will be the executive head of the most comprehensive organization of missionary forces in the world.

Deeper and Deeper In Nicaragua

A THOUSAND more marines have been shipped to Nicaragua to reinforce the four thousand already there. It is evident that the "election" to be conducted next fall is to need additional military protection, and it may even turn out that the reinforcements just sent will prove insufficient. Nobody pretends that the election will be other than a farce, so far as the free expression of a people's will is concerned. But even the performance of such a farce is felt by its authors to require an extraordinary amount of police protection. All of which raises the question once more as to the ultimate outcome of the present American policy. Originally the marines were declared to have gone into Nicaragua to protect American lives and interests. Now they are supposed to be there to secure a free and fair election. Both American political parties uphold the former policy in their current platforms. The democrats condemn the Nicaraguan adventure on the ground that supervision of elections is unwarranted interference in the internal affairs of another country, and that the administration, in providing protection for the Diaz regime without seeking the consent of the senate, is evading the intent of the constitution. Neither party, however, faces the real problem. That problem is this: After the conclusion of the American-conducted election in Nicaragua next fall there will be inducted into office a government which will depend entirely upon a continuation of American sup-

port for its life. Are we to withdraw after conducting the election, precipitating another revolution, with consequent disorder? Or are we to stay, involved in a policing job hardly to be distinguished from an unlimited occupation? If so, why? And if not, why not? The American public would appreciate from both republicans and democrats a frank recognition of the Nicaraguan situation as it is, coupled with a clear proposal of policy to follow the approaching Nicaraguan election.

An Evangelical Movement in Eastern Poland

THE REMARKABLE MOVEMENT toward evangelical forms of religion among the Ukrainian Poles continues in spite of the great opposition which it experiences from governmental officials no less than from ecclesiastical authorities. Instances are known of persons who have been ordered to undergo mental examinations to ascertain their sanity as a result of their public confession of the protestant faith. Such repressive measures seem to have little effect upon the growing volume of interest. Audiences of six and seven hundred gather to hear visiting speakers and some entire villages have gone over as units to the evangelical movement. The roots of the protestant spirit are in the old Ruthenian church, which for some centuries has occupied the wholly anomalous position of maintaining orthodox forms of worship and the freedom of the clergy to marry while at the same time recognizing Rome as its ecclesiastical mistress. The financial support for the evangelical movement comes largely from the United States.

Good Religion and Good Business

A BULLETIN published by the general council of the Presbyterian church in the U. S. A. presents a "business man's stewardship platform" which is so sound and sane that we would like to reproduce it in full. It starts with these principles: that all productive work to produce wealth and serve human need is a holy task; that work and business can and should be conducted in accordance with the principles of Jesus; that the Christian must "avoid covetousness, foolish pride, unseemly luxury, careless waste, and all excessive self-gratification in the use of money, remembering it is a stewardship." Then this fine statement of the aims of business: "I believe that God intends that my business should produce fair and legitimate returns, sufficient—first, to maintain my business on a sound, economic basis; second, to provide myself and those dependent upon me with an adequate living on a Christian level; third, to furnish all my business associates and their families income and leisure sufficient to enable them to realize a full and complete life; and fourth, to provide the resources needed fully to finance the agencies which promote the Christian program in my church, in my community and in the world." And finally, as a practical method of making effective the fourth of the objectives just mentioned: "I will acknowledge this stewardship of mine by carrying on the books of my business, or in my personal budget, a 'Separated Portion Account.' Into this account I will regu-

larly set apart a definite proportion of my income, increasing it as my ability grows." There, we say, is a combination of good religion and good business sense, with not a particle of flimsy argument or false authority.

How the Catholic Church Keeps Out of Politics

THE NEWS from Maine makes it clear that the demand of the Catholic church for a division of the public school funds is not merely an academic proposition applicable only to the hypothetical "ideal Catholic state" but has reference to here and now. The recent defeat of Governor Ralph O. Brewster in the senatorial primaries of that state seems to have resulted from the combined hostility of the power interests, the republican machine and the Catholic hierarchy. Catholic opposition started four years ago when the governor recommended an amendment to the state constitution to prohibit, as most state constitutions do, the appropriation of public funds for the support of denominational schools, whether Catholic or protestant. In September, 1927, a Catholic mission for the Passamaquoddy Indians received an appropriation of only \$12,000 for a building, when \$20,000 had been asked. On the day before the primary election—nine months after the latter offense—a letter from the Catholic bishop of Portland severely criticizing the governor was read by the priest in every Catholic church in Maine. Just how much credence is to be given, under these circumstances, to the bishop's assurance that his act had no political significance, any reader is entitled to decide on the basis of his credulity and intelligence. The bishop may not have thought of it, but some of the faithful would be almost sure to assume that criticism of a candidate made public on the day before a primary election was intended to have some influence upon the casting of votes the next day. Anyway, it had. Governor Brewster may be remembered as the author of a Thanksgiving proclamation almost, if not quite, unique in laying its emphasis upon the fate of the rich fool who "layeth up treasure for himself and is not rich toward God." (See *The Christian Century* for December 1, 1927.)

Protesting Daughters Are To Be "Stamped Out"

FULLER REPORTS of the D.A.R. scandal, as embodied in a statement issued by Mrs. Helen Tufts Bailie who was recently expelled from that "patriotic" society, indicate that the situation is at least no better than appeared on the surface. Back of all the accusation and denial of the issuance of blacklists of dangerous speakers, including such persons as Jane Addams, Bishop William F. Anderson, and E. Tallmadge Root—and the existence of such lists issued by the officers in certain states was proved, and the general policy of excluding undesirable speakers was approved by the national officers—lies the question of the policy of the Daughters in attempting to standardize patriotism in accordance with the opinions of its military and jingoistic advisers. "A fundamental issue in the D.A.R. situation," says Mrs. Bailie, "is the struggle within it between the ideas of militarism and its antithesis, international conciliation. The membership are united by pride of

descent. In politics and religion they widely diverge. But set standards in religion and politics are preached as D.A.R. doctrine, and through all cracks in the D.A.R. wall of submission is poured a mixture termed 'loyalty to the national officers.' Mrs. Bailie was charged with making public "confidential papers," but this charge was withdrawn twenty minutes before the trial began, doubtless because someone tardily discovered the damaging implication in this charge that there were things which needed to be concealed. At the recent congress of the organization, delegates were exhorted to "stamp out" the disaffection of those who criticize the policies of the national officers. So now we have the situation pretty fully described. A group at the top, wholly committed to the militaristic conception of patriotism, formulates a program in accordance with that idea and decides who may and who may not be allowed to speak either at meetings of the society or at meetings of other organizations in which the Daughters have any influence, and those who protest are to be "stamped out."

Celebrating Dr. Morrison's Twenty Years

THE ANNOUNCEMENT that Dr. Charles Clayton Morrison would, on the first of next October, complete twenty years as editor of *The Christian Century*, has aroused a genuine and general interest among readers of the paper. Acting on the invitation extended in these columns two weeks ago, subscribers have written from all parts of the country expressing their gratification at the promise of some celebration of this notable term of service, and making suggestions as to what form this celebration should take. Selections from these letters will be found in the correspondence section of the present issue. The letters published in the limited space at our disposal are chosen because of the differing suggestions which they incorporate. All these suggestions will be given careful consideration as plans for the celebration mature, and many of them will undoubtedly be adopted or made the basis for other and larger efforts. It is to be hoped, however, that the readers of *The Christian Century* will understand that the desire for such suggestions is by no means satisfied, and that at any time during the summer they will feel at liberty to write the managing editor of means which they believe would help Dr. Morrison's readers to give adequate expression to their desire to honor him.

At the time the original editorial announcement, "Dr. Morrison's Twenty Years," was printed, Dr. Charles W. Gilkey, minister of the Hyde Park Baptist church of Chicago, determined to approach four of his friends with the proposal that they associate themselves in making certain suggestions to *The Christian Century* as to the way in which this anniversary should be celebrated. Each of the men thus approached entered at once into the plan which Doctor Gilkey had outlined. The result is to be found in the letter appended to this editorial. There are certain suggestions in this letter which the staff and friends of *The Christian Century* will try to work out during the weeks

that remain before Doctor Morrison's return to this country. In the meantime, however, the central proposal made by Doctor Gilkey and his friends is so simple and seems so fitting that the staff has determined to act on it at once.

This proposal, it will be seen, is simply that the readers of *The Christian Century* be invited to send to the office of the paper letters expressing their sentiments concerning Doctor Morrison's editorial services; that these letters be collected and attractively bound, and that the resulting volumes—for we are sure that the response to the suggestion will be of large proportions—be presented to Doctor Morrison at some appropriate occasion following his return from Europe. Doctor Gilkey and his friends at first suggested that sheets suitable for collection in such a fashion be enclosed in the pages of some issue of *The Christian Century*. It was the intention of the staff to do this in the present issue, but we are informed that the new postal regulations, which went into effect July 1, make this impossible. Arrangements will therefore be made to mail to each subscriber, sometime during the present week, a blank sheet of paper, of proper size and permanent texture, on which the subscriber may write as he pleases for inclusion in this great collection of tributes. These expressions should then be returned with the utmost speed to the offices of *The Christian Century*, for it is the intention to arrange them by states and countries before binding, and the time between now and the middle of September—when Doctor Morrison is expected to return—is all too limited. Should any reader in the United States or Canada not receive, before July 20, one of these blank sheets for use in this manner, a request addressed to the office of the paper will remedy the oversight.

With this explanation we present the suggestion for the celebration of Doctor Morrison's twenty years as editor of *The Christian Century*, as it comes from Doctor Gilkey, Doctor Fosdick, Bishop McConnell, Rabbi Wise and Governor Sweet.

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial announcement of the approaching twentieth anniversary of Dr. Morrison's assumption of the editorship of *The Christian Century* seems to us, who sign this letter, of unique importance to the entire church world. The *Christian Century* has become such an indispensable comrade in the struggle to establish an enlightened and liberal religion that we believe this anniversary merits an unusual celebration. Although standing outside the editorial ranks, we know somewhat of the difficulties which must have beset Dr. Morrison from the day when he projected a journal of religion of this sort, and we are confident that there are thousands who will say with us that the courage and success which has attended his adventure should receive adequate recognition.

A celebration of this sort might take one of many forms. It would seem that it should offer to Dr. Morrison some unmistakable token of the extent to which the influence of his work has already spread, together with evidence that we who are now rejoicing in what the paper has meant to us will contribute something to the future extension of its message.

May we, through you, now address ourselves to the subscribers of *The Christian Century*? Will those subscribers who agree that these twenty years of exceptional service by Dr. Morrison deserve recognition join with us in giving individual expression of their sense of gratitude and appreciation? If these expressions could be written on paper of a uniform size and held within a moderate limit as to length—say, not more than two hundred words

in each—they could then be gathered and bound, to be presented to Dr. Morrison on his return from Europe in a testimonial of international significance. We confidently believe that practically all of the subscribers to *The Christian Century* would be eager to take advantage of such an opportunity to register their sense of obligation to the man, who for twenty years, has made this paper what it is.

It is altogether probable that large numbers of subscribers would like to express themselves in a more practical way. We do not know, but we imagine that the greatest substantial gift which could be made Dr. Morrison, as editor of *The Christian Century*, would be one which would give promise of still larger influence to the journal itself in years to come; a gift which would greatly widen the circle of *Christian Century* readers. Those subscribers who are so minded might include in their letters the promise of one or more new subscribers to be added to *The Christian Century's* list now or in the early fall. The most sincere praise which can be rendered an editor for work well done is the strengthening of his power through the extension of his reading audience.

Whether this particular suggestion is adopted or not, the important thing is that we write Dr. Morrison, telling him what *The Christian Century* has meant to us. Shall we do this, all of us, so that these letters when brought together in bound and permanent form, will present a testimonial of widespread and immense meaning?

This is an event of the greatest significance, and this is our opportunity, while Dr. Morrison is in Europe, to interpret our feelings for him and to hint in a way that will gladden his heart and strengthen his hand. Shall we do it?

CHARLES W. GILKEY
HARRY EMERSON FOSDICK
FRANCIS J. MCCONNELL
WILLIAM E. SWEET.
STEPHEN S. WISE.

The Democratic Nomination

FOR PRESIDENT of the United States the democratic party presents Alfred E. Smith. Thus does one of the most colorful romances in American history approach, and perhaps reach, its culmination. The battle of 1928 is to be a battle between two mighty men. And part of their might consists in the amazing record of personal achievement which both can boast. The republicans, nominating Hoover, chose the penniless orphan of the Iowa country town, who toiled at menial tasks in order to obtain his education, and then went out to win a place among the acknowledged great men of earth. The democrats, nominating Smith, have chosen the boy born in the shadow of the Brooklyn bridge, the graduate of Fulton fish market (to use his own description), the man who began in the obscurity of New York's lower east side and is known today in every hamlet of the nation. But there is about the democratic nominee some secret of easy comradeship which his opponent has never discovered. So that there will be in the campaign which Governor Smith's friends will wage in his behalf a passion—one almost says an affection—which the campaign for the republican nominee will lack.

The press seems united in its judgment that in Governor Smith the democrats have named their strongest possible candidate. We are not sure of this. We are not sure that Mr. Smith will prove as successful a vote-getter in other parts of the country as he has proved in New York. The tip-tilted brown derby and the Third avenue accent are not

as much an open sesame to the hearts of other cities as they are to the hearts of New York. We remember the Sunday afternoon when Mr. George E. Brennan turned out almost a hundred thousand of his Chicago democrats to listen to the governor of New York, and if ever there was a full-fledged flop that speech deserved the appellation. Every political leader will make some speeches which do not score, but Mr. Smith's speech represented the only attempt he has ever made to move the city masses outside his own state, and its augury, if it has any, is not auspicious. Yet, regarding Governor Smith from a distance, we see in him qualities which should appeal to every good American, and competent campaign leadership should bring these qualities clearly to the attention of the entire electorate before the sixth day of November. Mr. Smith is certainly no such political cipher as the democrats nominated in 1920 and 1924. We quite expect him to measure up to the expectations of his friends in his ability to lead a campaign which shall stir the nation.

Already Mr. Smith has proved himself a man who will contribute to the cleansing and reinvigorating of American politics. The telegram which he sent to the Houston convention constitutes a positive and tremendous influence for the bringing of candor and courage back into our national life. Disagree with him as we do on the prohibition issue, we still regard that swift and plain statement of his personal position on this major issue, made the moment it seemed that the platform of his party might lead the unthinking astray or give the partisan a chance to dodge and deal double, as a noble and salutary attempt to make that party face the implications of its own acts and go to the country with an issue fairly joined. The writing of that telegram proved Alfred E. Smith an honest man, and its injection into this canvass makes certain that the country is to benefit from that which the Hoover message to the republican convention had likewise forecast—an honest campaign.

What makes Governor Smith a strong contender for the presidency? The elements of his strength were admirably summarized in the speech in which he was placed in nomination by Mr. Franklin Roosevelt. (The only speech, by the way, of first rank made in either national convention.) Mr. Roosevelt, seeking in that speech to depict the qualities of an ideal presidential candidate, spoke of the country's need for leadership, for experience, for honesty, and for that type of public servant who can make the public business of interest to the too-often heedless masses. Then he went on to fit Mr. Smith into that frame. That the governor of New York does meet these qualifications few will deny, although there will be many who will ask how much more he meets them than his opponent. But to these qualifications Mr. Smith adds the human touch, to which reference has already been made, and concerning which Mr. Roosevelt spoke in this simple and moving fashion:

It is possible with only these qualities for a man to be a reasonably efficient President, but there is one thing more needed to make him a great President. It is that quality of soul which makes a man loved by little children, by dumb animals, that quality of soul which makes him a strong help to all those in sorrow or in trouble, that quality which makes him not merely admired but loved by all the people—the quality of sympathetic

understanding of the human heart, of real interest in one's fellow-men. Instinctively he senses the popular need, because he himself has lived through the hardship, the labor and the sacrifice which must be endured by every man of heroic mold who struggles up to eminence from obscurity and low estate. Between him and the people is that subtle bond which makes him their champion and makes them enthusiastically trust him with their loyalty and their love.

Mr. Smith will make a notable campaign for the presidency not so much for what he has accomplished and not so much for what he now supports as for the fact which he incarnates. He symbolizes the urban revolution in American life. "The Sidewalks of New York" is much more than the Smith campaign song; it is the real Smith platform. The republican party is still dominated by its rural supporters, just as the protestant churches are still dominated by their rural members. The democratic party was predominantly rural as long as Bryan lived. Now it is rural no longer. It becomes the first party of the city streets. And it can enter on such a career with some enthusiasm, marking the swiftness with which the balance of population is passing from the countryside. If the rural south, still living on its memories—such as Senator Glass expressed a few months ago in his tirade about a negroid empire—elects to continue to vote the democratic ticket, the party leaders will hardly object. But the leadership is, with the nomination of Governor Smith, definitely committed into urban hands. And the party's destiny is to be sought by an appeal to urban votes. Alfred E. Smith, son of an immigrant and product of Tammany hall, is the perfect personal symbol for the party to rally behind as it enters on this new stage of its career.

Contrary to general protestant opinion, The Christian Century is inclined to believe Governor Smith's attitude on the prohibition issue will be an additional source of strength to him in the coming campaign. This is said in view of the Smith telegram and not in view of the Houston platform. Had Mr. Smith elected to run on the Houston platform without the addition of his telegram he would have been in a false position which would have sadly undercut his own campaign. But the position which he has taken in his telegram is both candid and consistent. If elected, he will enforce the law to the best of his ability. No President could undertake to do more. But, believing the law to be a source of national evil, he will do what he can to induce congress to weaken it and make the repeal of the constitutional amendment possible. No honest leader could, under the circumstances, be content to attempt anything else. Such a stand will consolidate Mr. Smith's strength in many urban areas. It will also commend him to many who are opposed above all things to further straddling and pussy-footing by public men.

Thus to recognize the qualities which make Governor Smith a formidable candidate, however, is a long way from concluding to support him for the presidency. Without in any way detracting from the assets which make any dispassionate observer regard him with interest and much approval, it is still necessary to take into consideration other matters in which qualification is lacking, or in which there is positive reason for disapproval.

To begin with, it must be recognized that the governor

of New York has no record of acquaintance with foreign affairs, or interest therein. The democratic platform is, at this point, a hopeless hodge-podge. It stands for the outlawry of war, but it also stands for some sort of American mandate in Armenia. Save as a vote-catching device it means next to nothing. Mr. Smith will have to supply his own program for the conduct of our international relations—as he has already done in the case of prohibition—but there are as yet few signs of his preparation for or interest in this important function of the presidency. Indeed, the Associated Press on July 2 reported that, as a result of Mr. Smith's first conference with his campaign leaders, it had been decided that "foreign affairs . . . will be passed over as not good campaign material."

In the second place, Mr. Smith enters the campaign as a member of Tammany Hall. His supporters already seek to turn the force of this fact by making two assertions, namely, that Mr. Smith is now in control of Tammany rather than Tammany in control of him, and that there is a "new Tammany" against which the sins of the Tweed-Crocker-Murphy organization are not to be laid. We do not believe that Tammany hall differs in essentials from the political machines which have gained power in most of our large cities. We incline to the belief, in fact, that Tammany is one of the best of these machines, and that it manages the union of business-seeking-privilege with politics-seeking-power with much less loss to the individual citizen and a much higher standard of public service than is the case in many municipalities. This does not, however, mean that the people of the United States should regard with equanimity the passing of the national government into the hands of a member of such an organization. We do not believe that it would be to the best interests of the nation for it to choose a President from the membership of the Thompson-Crowe machine in Chicago, or the Vare-McNichol machine in Philadelphia, or any similar group. The particular methods of plunder described by Mr. Werner in his "Tammany Hall" (Doubleday, Doran and Company, \$5.00) may no longer be in vogue, although recent revelations in certain New York boroughs is not reassuring on that point. But the conception of government involved is a far more serious matter. Mr. Smith cannot lightly pass off his Tammany affiliations.

Again, Mr. Smith enters the campaign a member of the Roman Catholic church. The United States is fortunate in the constitutional provision which provides against religious qualifications as a test for public office. This does not, however, exempt the citizen from the responsibility to take into account any candidate's religious affiliations, in connection with all his personal committals, when measuring him against the requirements of the office which he seeks. There is no space here in which adequately to discuss this phase of the coming campaign. No matter what goes on above the surface of our national life, we are convinced that Mr. Smith's membership in the Catholic church will be by far the most powerful single factor operating to influence the casting of votes. To say this is not to say that it should be so; it is only to say that it will be so. Undoubtedly and unfortunately, there will be millions of Americans who will be moved by prejudice to vote against

Mr. Smith because he is a Catholic. But that there is a genuine and vital issue involved, not at all because of what the Catholic church is as a faith, but because of what it is as a government, any reader of Doctor Garrison's "Catholicism and the American Mind" knows.

Finally, Mr. Smith enters the campaign an avowed wet. As has been said, the candor with which he has picked up this issue does him credit, and it will win him some votes. But if this country is predominantly dry, as The Christian Century believes, if it is in favor of the eighteenth amendment and of a more adequate enforcement of the laws enacted thereunder, then this issue alone should be enough to bring about the defeat of the democratic candidate. Mr. Smith is a personal wet. There never has been any attempt, either on his part or on the part of his friends, to deny the statement made in the Nation last November that "he drinks every day, and the number of his cocktails and highballs is variously estimated at from four to eight." But more than that, Mr. Smith's record is wet; wringing wet.

It is at this point, in fact, that the single trace of slippery speech entered into Mr. Smith's telegram to the Houston convention. To the democratic delegates Mr. Smith spoke of "the saloon, which years ago I held, and still hold, was and ought always to be a defunct institution." Such talk about the saloon is common today among the wets, but there is little in the democratic candidate's actual record to show that, in the days before prohibition, he held any such conviction with any passion. It is not necessary to refer to his oft-regretted expression of desire, printed in the New York Times five years ago, to "get somewhere where we can put a foot on the rail again and blow off the froth." There are, in the Smith legislative record, eight specific instances of votes against local option in various forms; two votes against restrictions on New York's notorious Raines law hotels; three votes in favor of opening areas about schools and churches to saloons; a vote in favor of bars in hotels in towns made dry by local option; a vote in favor of emasculating the saloon-ratio section of the liquor tax law; a vote for the limitation of prohibited areas for the establishment of saloons; two votes in favor of an increase in the hours during which saloons might sell liquors. While speaker of the lower house in the legislature of New York Mr. Smith is credited with having engineered the passage of a bill which was designed to protect saloonkeepers convicted of law violations against revocation of their licenses; with having engineered the passage of another bill increasing the hours of sale of liquor; and with having engineered the passage of still another bill permitting saloons within two hundred feet of private schools. This may be an attempt to drive the saloon out, but if it is, it is a queer way of going about it.

As governor, Mr. Smith rounded out his wet record by his signing of the repeal of the Mullan-Gage state prohibition enforcement code.

The Christian Century does not believe that Governor Smith, with no conviction on foreign policy, a member of Tammany, a member of the Roman Catholic church, and a wet avowedly working for the repeal of the eighteenth amendment, will be elected President of the United States. We believe, however, that the campaign will be a battle of giants. It will present the most clear-cut issues in our recent

political history. It will call into action the most compelling personalities. It will mark a new high tide of popular interest in the affairs of government. For that reason, the campaign will bring an advance in American political morality. The democratic nomination is therefore to be received with the same cordial satisfaction that greeted the republican choice. The nation has an honest campaign ahead.

VERSE

An Eye For Ships

THOUGH the thick silver of the mist shall stay
The sails that bear my treasures in;
Though the lost waters moan about the bay
Sick for the thrust of a prow or the din

Of a running keel; still there's a lift of wind
Working under the fog, and still
At the harbor mouth there's a light and a mind
And an eye for ships, a love and a will.

BENNETT WEAVER.

Cosmic Christ

HE plays with the stars for His shining pebbles
Like a lonely child on the ocean's verge;
Yet He is the Lord of all good rebels,
Who leads the suns in a golden surge.

He leads the fierce suns—gay, insurgent —
Against the Ancient Regime of Night;
And yet, though the march of His stars be urgent,
A Leaf of Grass makes His great heart light.

He sustains the Worlds that charge on chaos,
And even the pitiful Moons that die;
He knows the agonies that dismay us,
And answers with strength the chipmunk's cry.

Though an Age of Ice in vast white terror
Sends the Cossack glaciers over the earth,
He rises against the lapse and error
With Life's red flag and a roaring mirth.

And then He will lie and loaf an hour
Watching a spear of summer grass,
While dwarf blimps zoom to a purple tower
And live green gargoyles pause and pass.

He binds between birth and death for covers
The terrible poem called Calvary;
And yet He gives to His tragic lovers
Laughter to keep their spirits free.

* * *

Such is He. And we who serve Him—
His proud and humble chivalry—
Know that no death nor night shall swerve Him
From the triumph of endless tragedy!

E. MERRILL ROOT.

What Salvation Can the Church Offer Today?

By William Pierson Merrill

THE WHOLE BUSINESS of Christian preaching is founded on the conviction that in Christ we have something infinitely worth while, something which makes such a difference to a man that his acceptance or rejection of it warrants our referring to him as "saved" or "lost." It is assumed by the vast body of church people that the main business of the preacher is first to lead men to ask, "What must I do to be saved?" and then to satisfy their souls forever with the answer, "Believe on the Lord Jesus Christ, and thou shalt be saved."

I am persuaded that one of the causes for the comparative impotence of the pulpit today in its appeal to the souls of men, is the fact that neither we who preach nor those who hear us have a very clear and sharp conception of what we mean by being saved. Just what is it that a man gains when he enters upon a Christian experience? I imagine some of us, perhaps all, would be hard put to it, if some keen-minded auditor should come to us, at the close of an evangelistic sermon, and ask, "Just what difference will it make to me and in me, if I believe on the Lord Jesus Christ?"

The preachers to former generations found no difficulty in saying what salvation means. They lived, and their hearers lived also, in vivid consciousness of another world. Heaven and hell were the great realities; the supreme end of a man was to win the one and escape the other. The only way to do that was to accept Christ as one's Savior. It was assumed that out of conscious acceptance of Christ there was no ordinary possibility of salvation; and salvation meant future safety and happiness for the individual soul.

OTHERWORLDLY EVANGELISM

Our evangelism is still tangled in that otherworldly and individualistic view. And meanwhile the thinking world has moved away from that view. Some no longer believe in a future world at all save in a vague way; many have a lessened interest in it; and most thoughtful people who still believe with any real conviction in a life to come, are convinced also that the issues of the future are as varied as are the lives men live here, and that their destiny in that other world depends upon the spirit and inner motive of their lives rather than upon any specific arrangement between themselves and God.

This change is not to be charged wholly to the growth of a materialistic temper. It is in part due to enlarging knowledge, to a deeper discernment of the meaning of God in life, to a growing passion for reality, to a truer sense of the infinite complexity of human motive and act, and the intermingling and interacting of lives here on earth. Whatever be our judgment as to the character of the change, we cannot question the fact of it. The men to whom we preach no longer feel the hope of heaven and

the dread of hell as the chief motives of their daily living.

Yet it seems to them that we preachers still present those old motives. When we talk of salvation, they take it that we are speaking in terms of heaven and hell. Why should they not think so? The eschatological idea of salvation has been the official conception. Evangelists who have power, speaking under the sanction of the church, hark back to the old-fashioned ideas of this life as an incident, an ante-chamber, and the real matter of importance in it the winning of a home in heaven at last. We preach to our people year after year about the "present meaning of eternal life," we tell them that salvation is from sin, rather than from hell, we talk of the living values of a Christian experience; but we leave comparatively undisturbed their inherited idea that, in the last analysis, salvation is concerned with a future life, with destiny there.

LIFE-LINE AND LIFE-BOAT

Of course we still have vital messages which we delight to proclaim, and which men hear and heed to their eternal gain. There are still men oppressed with guilt, weak of will, worried over past sins, fearful of life and death. It is a joy and a grace to tell them in simplest fashion of Christ who can save sinners, setting them free from doubts and fears and the grip of habit, through his sacrificial death and his present living fellowship. That ever remains the core of our evangelism. We make other appeals. We present Christ as the example for conduct, as a living power to vitalize and energize the soul, as a wonderful and present help in achieving character. We bear witness to conscious fellowship with God as one of life's noblest graces and crowns. We urge men to come into the full experience of a Christian faith, and into the open confession of it, as a help, the greatest of all helps, in living the life God meant them to live. But such presentations do not exert upon men in general the exigent pressure of the older evangelism, set forth in the figures of life-line and life-boat, and in the refrain,

For if I stay away, I know
I shall forever die.

What shall we do then? Be content with a less decisive challenge, frankly abandon the uncompromising declaration that heaven and hell are dependent on conscious acceptance of Christ, and urge men to be Christians on the ground that only so can they win the best for themselves in the realm of personal character and spiritual experience—thus exposing ourselves to Horace Bushnell's biting description of those who look on salvation as the achievement of character, "with the help of that every excellent person, Jesus?"

I want to raise the question whether the time has not come for us in our appeal to men in Christ's name to add frankly and gladly other sanctions to those of the future destiny of the individual, and another conception of salva-

tion to that stressed by ordinary evangelism; to offer to men as the salvation which awaits them in Christ, the gift which is of inestimable worth, and which comes only through conscious acceptance of him, this above all: fellowship with the living God and with Christ in mission and program and hopes for this world and for humanity.

* THE SAVED MAN

That means that we shall take the social or common outworking of Christian faith and set it in the center, where once the rescue and final bliss of the individual stood; that we shall avow and stress our conviction that the saved man is the man who is definitely enlisted in Christ's service, who has caught Christ's vision of the future of humanity, and has given his soul and his all to the realization of it, trusting in God for strength to make good. It means that as we honestly believe so we must frankly avow that the most essential, the final and real meaning of being "saved" is not the possession of a mystic experience, or a title-deed to a mansion in the skies. Those are great possessions; they come most surely and fully to the Christian; indeed the Christian alone is sure of them; but the richest and deepest meaning of Christian salvation is fellowship with Christ in his mission, and the man who, whatever he believes about the doctrines of the church, and whatever he expects when life is over, gives his life for Christ's sake to the organized enterprise of making the world over on Christ's plan, is a saved man and a Christian, in the best and truest sense.

What is the salvation, the regeneration, of an individual? What is the plain proof of it, the proper test of it, the real nature and heart of it? Is there not a good deal to be said for putting in the place of supreme importance the enlistment of the individual in the work of Christ for the redemption of the social order, the conversion of a man from an individualistic to a brotherly view of life, the regeneration which means that a man sets before his soul as the visions that inspire him most, not merely a beautiful home in the skies reserved for him, but a glorious world realizable for his children, or his children's children, a world free from war, from bitter poverty, from social and industrial injustice, a world where Christ and those who have caught his spirit can be thoroughly at home, a world which has become the city of God, with many mansions? May it not be that a test of Christian experience actually better and more conclusive than one's creed, or one's emotional response to spiritual influences, or the other tests we naturally apply when one seeks admission to the church, would be the desire and the willingness to serve humanity for Christ's sake? Would we not evoke a better, surer, more Christlike response to an evangelistic appeal, if, instead of asking men if they want to go to heaven, we ask them if they are willing to go to China, or to the city slums, or to some hard, real and humble service of humanity in the name of Christ; if we made such a spirit the supreme test of their being really saved?

WORLD AS GOD'S HOME

We have thought of the preacher too much as a mere recruiting officer, of the church as a mere census bureau.

We should think of the church as the organized force of Christ in the world, and of the recruiting as a means to the end of getting men into the fighting ranks.

Christ came into the world to make the world realize all that is good and human and godly; to make it the home of God and his family; and it would be inestimable gain if men could be plainly told that what the church cares about, what Christ cares about, what they ought to care about, is not pay, or pensions, or any personal gain, here or hereafter, but a real part in the campaign. "Salvation" is essentially a cosmic, not an individualistic affair. It is only when *society*, humanity as a great organized whole, is Christianized, that the song can arise, "Now is come *salvation* and strength, and the kingdom of our God and the authority of his Christ." And no man or woman is *saved* who is not devoting his life to that great cosmic aim, not because saved men *ought* to do so, but because that *is* salvation.

A good case can be made out for the thesis that the New Testament presents this as the really important matter. Jesus, in the gospels, speaks of salvation, or being saved, some dozen times; he speaks of the kingdom of God over one hundred and twenty-five times. Paul, in his epistles, uses the words "save" and "salvation" some thirty-five times, while he uses the expression "in Christ," denoting a life lost and found in the life and spirit and motive of Christ about one hundred and sixty-five times. Jesus said, "He that saveth his life (or soul) shall lose it. But he that loseth it *for my sake and the gospel's*, shall save it." Does not that mean that to lose one's self in Christ's cause *is* salvation?

SAVED BY SAVING

What did Jesus say in the one great classic utterance about regeneration? "Except a man be born again he shall not"—go to heaven? No; "He shall not *see the kingdom of God*." Does not that clearly imply that men are to be regenerated in order that they may see and lay hold on Christ's great movement for world-redemption? What did Paul give as the reason for the redeeming death of Christ? "He died for all, that they which live might henceforth live not unto themselves, but unto him." "God so loved the *world*"—there is the range and task of redemption.

It may not be too much to assume that every heresy, even the worst, which really gets hold of earnest people, has in it some element of truth. There was a test applied to candidates for church fellowship in the old days when super-Calvinism flourished in New England. The candidate was asked if he was willing to be damned if it would be to the glory of God, and he was not counted fully saved until he expressed such a willingness.

May we not discern this grain of truth even in that grotesque perversion of the gospel, that no man is really saved, fully saved, until he has lost sight of his own petty, personal life, and is willing to have anything happen to him, now or for eternity, if only Christ may have his way and his power in the world's life; even as Moses prayed, "Blot me out of thy book; only save this nation"; even as Paul could wish himself anathema from Christ for his brethren's sake? It is good when a man cries out, "What must I do

to be saved?" But is it not better when he says, in effect, "What matters it whether I be saved or lost, taken care of or forgotten, if only Christ's kingdom may come, and poor suffering humanity be freed from these curses of war and poverty and the tyranny of greed and gold and communal vice and sin, and led into the light and joy that Christ came to bring on earth?" The man we honor in a shipwreck is not the one who runs around, crying, "How can I be saved?" but the one who forgets all about himself in trying to save other people.

Is not the time coming, may it not even now be at the door, when we shall set the kingdom of God and individual salvation somewhat nearer to the relative positions which our Lord gave to them in his own teaching and life, plainly avowing as the faith and policy of the church that

salvation is primarily common and cosmic, and that the salvation of any individual through Christ is real and full only when it means that he takes his place and does his part in the mission of Christ and of the church, a mission the aim of which is not merely to gather more and more individuals into the number of those for whom heaven is reserved, but the enlistment of a growing army under the banner of Christ as he marches to conquer the forces of evil, and to make this world the home of a free and happy humanity, living here on earth as the family of God? What does the church need more—the church so content to be a flock of sheep under the care of a good Shepherd—than to hear the great head of the church say, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom"?

Why We Need "Certified Charities"

By Lucy Furman

I HAVE BEEN much interested in The Christian Century's recent editorial on "Certified Charities." That there is actual need of an organization to investigate and certify schools and other charitable institutions, eighteen years of social work in the mountains of my native state, Kentucky, and an acquaintance with conditions elsewhere, make me certain. It is not only that incompetence and carelessness are sometimes found, but occasionally downright mendacity and criminality. Of the latter I shall relate two cases which have come to my personal knowledge.

The first is that of a South Carolina friend—a woman of family, means, and true missionary spirit—who after the loss of her parents desired to give her life to mission work in some needy spot. She had heard repeatedly of a small orphan's home in Cuba, which was supplied with money by churches of her own denomination. Writing to the woman at its head, she received an enthusiastic invitation to come and cast in her lot for life. Taking with her some of the handsome old mahogany furniture she had inherited, she sailed for Cuba, with the intention of remaining permanently. On arriving, she was warmly welcomed, was introduced to the orphans, and entered upon her work with real joy and consecration.

NOT FOR THE ORPHANS

Very promptly the woman in charge began to urge her to sell her property in South Carolina and put the proceeds into the home, and so guileless and devoted was she that she agreed to this; but through some fortunate delay the sale was not consummated. Little by little, as the weeks passed, it began to dawn upon her that conditions were not as had been represented, that underhanded and questionable things were going on, that the place was not being run for the benefit of the few orphans. She worked on for months, quietly observing. The climax came when the woman in charge, having received from the churches the money she had been raising to buy the land and house then in use, proceeded to have the entire property deeded to herself,

and also made preparations to marry a native man. My friend told her this property should by all means be deeded to a missionary board or other responsible organization, and that she herself would report the matter to the churches at home if this was not done. Whereupon the woman dropped the mask of piety, and flamed out upon her in a fury, threatening that, if she dared attempt it, she would have the orphans swear away her character. This woman, of course, was merely an adventuress, who had conceived the idea of getting easy money by writing appeals to the churches, had gathered in a few orphans merely as a blind, and had succeeded probably beyond her wildest hopes, simply because of the carelessness and gullibility of the public.

The second instance is that of a work in the Kentucky mountains, still in existence, the founder being a New England woman who came out professedly to do "civic" work, but, not long after the close of the war, added a school to her activities. With a thorough knowledge of publicity, she began to send out literature on a large scale, and in a very clever and misleading way. For instance, lists of the alumnae of the four leading women's colleges of the east were procured, and each woman on these lists received a very personal letter, telling of the wonderful new work in a needy section, and asking for money to help with a building which should bear the name of her college. While not stating it in so many words, the impression was given that the writer herself belonged to that college, and that her work had its approval. The amount asked for being very small—only two dollars—and the letter convincing, numbers of women from the four colleges sent their checks. It was not until later, when the ever-increasing demands for money, the floods of literature, became annoying, that these women began to make inquiries. Whereupon they found that all four of the colleges repudiated any knowledge of this woman or her work, and said she was a graduate of none of them. The alumnae association of at least one sent out a warning in its magazine.

Claiming in her literature from this time on that she had the "women of the four leading colleges" behind her, and speaking always of herself as a "college woman," she raised considerable sums of money, and put up a few small buildings. For a while, one of these did duty in her publicity as three, under three different college names. Later, others were added.

SPURIOUS EDUCATION

In the mountains, too, she had been busy, in a different way. By large promises, she had gotten money from the board of education of the county she was in, to help with her building projects. Some of this has never been accounted for to this day. She also printed a small sheet which she called a "newspaper," and which was broadcast over several counties, setting forth the wonderful advantages which her school was to bring to the mountain children. Pupils were invited to come to this school and receive their board, tuition, books, clothing, everything, free. As all the reputable schools, both independent and religious, for the sake of not pauperizing the people, made a point of requiring either labor, or money, or both, from resident pupils, this seemed a grand and enticing opportunity. And not only this; the extra inducement was held out that pupils should get an education in much shorter time than usual—should go through high school in two years instead of four, with other short-cuts.

Mountain parents are always pathetically eager that their children shall receive the education they themselves have missed, and at first pupils flocked to the new school. Most accommodating provisions were made for them. Boys from the fifth and sixth grades of other schools were put, without examination, into the high school, to go through that in two years. It was not long before the really earnest students began to drop out. They said they were being hurried through subjects of which they had no understanding, and were getting only a smattering, not an education. One intelligent boy who had been in the high school said he would not give fifteen cents for a diploma from it. Two boys who had received diplomas and entered the state university found themselves absolutely unprepared for the work there and unable to take it, and returned to their homes discouraged for life. The better class of pupils rapidly fell off, though there were usually others, satisfied merely with the pretension of obtaining learning, to take their places.

PLACE OF THE PRINTING PRESS

Industrial education is recognized by all the real schools as the great need of the mountains. But in this institution there were no industries, save one, the printing press, real center of the work, which ran constantly, keeping employed three mountain men with families to support. When a few of the big boys helped a little with this work, they were paid for it; when the girls put in time folding circulars and addressing envelopes, they too were paid. None was asked to do actual labor; the girls did not even help in the dining-room or kitchen, or wash their own clothes, mountain women being employed to do these things, and the public outside paying the price.

With so much idle time on their hands, and no discipline,

it is not surprising that the boys ran more or less wild, drinking liquor, carrying and sometimes using firearms, and doing still worse things. Also, grown men and women of evil character were employed, year after year, on the place, their influence being most harmful. There were shocking scandals, even crimes, which, however, were quickly and capably hushed up, with the aid sometimes of friendly officials.

In addition to the grade and high school work, a spring school for teachers was started, to which district teachers were invited to come after their schools closed in January, and get their board, tuition, and books free (all being financially able to pay for these things, or to go down to good normal or other schools in the state if they so desired). Not only was everything to be given them free, but in the "newspaper" the promise was also made that these teachers should receive a full year's high school credits for the three months' work. This promise was backed up by a circular letter from the county superintendent of schools urging all county teachers to attend and get the year's high school credits, and saying he would in his appointments give the preference to those who did. Before this promise could be carried out the state superintendent of schools had heard of it, and forbidden it. But that false credits have been given, not so openly, ever since the school started, there can be no doubt.

A PROJECT THAT COLLAPSED

Another undertaking that made splendid publicity was the starting of so-called "affiliated centers" in a number of district schools nearby, in an adjoining county, along a line of railroad where new mining towns were springing up. This woman got permission from trustees of these schools to put in teachers of her own on the promise of paying their salaries, and extending the short school term. For more than two years these centers were largely exploited in the literature. Then they suddenly collapsed, for the reason that this woman did not keep her promises to pay the teachers or extend the school terms, and some of the boards of trustees had to pay large debts she had contracted. All these schools were taken out of her hands.

One incident will throw light upon her methods of publicity. With a moving appeal for funds was sent out a picture of a long line of boys with bundles on their backs, leaving the school, and the words printed beneath, "There was no room at the inn." One inference only could be drawn, that these boys were being turned away for lack of room. As a matter of fact, the boys were those then residing in the school, starting off that day for a hike; anyone who knew them could recognize the faces. It was a real picture, used in a false and misleading way. Innumerable instances of similar nature could be cited, did space permit. In some, a small grain of truth was magnified into large proportions; in others, facts were cleverly twisted; in still others, sob stuff was manufactured out of whole cloth. The printed circulars and letters were reenforced by the sending out of bands of boys, and sometimes girls, to make talks boosting the work. These children were most carefully trained in what they should say, and often to say things they knew were not true, to my mind the most shocking phase of the work. To deprive these children of a real

education was bad enough; but to rob them of their natural heritage of truth-telling and honesty was far worse.

MISLEADING ENDORSEMENTS

All this time the county superintendent of schools was writing letters to outside inquirers, and to the state educational department, in highest praise of the work; and the head of it was visiting the bureau of education at Washington, and state school officials at Frankfort, giving them the most glowing accounts of it, which, backed up by the statements of the county superintendent, they were bound to accept as true. One or two valuable endorsements by important organizations were obtained in the same way. There was absolutely no way for people on the outside to find out that things were not as represented. The place was too remote for many to visit; if a visitor did come in, the stage was all set for him, the children trained to praise the work and its head, who has always kept herself in the forefront at all times; then the county superintendent would be called over, and the visitor would go away no wiser than when he came.

It was only the teachers who came in, deeply anxious to serve, who would find that things were not as claimed, and that it was impossible for them to do thorough work

there; they would find often, too, to their sorrow, that their salaries would not be paid. They were constantly coming and going, remaining frequently not more than a month or two. Because of the fleeting presence of these teachers of really high ideals, some good would be done. But this kind of teacher would not remain; indeed, they were not wanted.

Recent inquiries, on the spot, into the past of this woman in several New England towns, reveal the fact that it was very bad; that she had stolen the husband of a good and devoted wife, and lived with him for ten years before actually marrying him; that the pair had repeatedly gotten into debt and left hurriedly, being spoken of as "nuts," "fly-by-nights," and the like. Yet this is the woman who, bringing her stolen husband with her in the beginning—she divorced him later, with the intention of marrying another man—came out to "uplift" the mountaineers; who has induced thousands to part with their good money, and to believe her to be what her literature claims: "a frail little woman wearing her life out for the good of the mountaineers," a "saint," a "seer," a "prophet," a "great sociologist," and who, safe behind a barricade of unprincipled county officials, continues to flourish and to deceive.

Certified charities would be a good thing to have in this country.

Hinduism Shows New Energy

By W. S. Deming

ONE OF THE most significant religious movements in the world today is the Hindu reformation.

Hinduism is being rent by controversies and conflicts which aim to make sharp and far-reaching changes in the ancient faith which has dominated the Indian scene for two thousand years. Hindu-Moslem friction, the Brahman and non-Brahman conflict, the women's movement and the revolt of the depressed classes are all agitating the Hindu mind and creating an upheaval which may have drastic consequences. Not the least important is the rising Hindu resentment against the proselytism carried on by other religions and a growing tendency among the Hindus themselves to proselytize among their neighbors. Does it mean that this great ethnic faith, which has relied during the past few centuries on its passive resistance to meet the challenge of other religions, will now become an active proselytizing force?

About two thousand so-called Goanese Christians were recently reconverted to Hinduism under spectacular circumstances, and an English doctor who fell under the spell of India was initiated into Hinduism at the Bombay Arya Samaj headquarters. A missionary tent on the Bombay beach was pulled down by a group of students who alleged that the preachers were seeking to proselytize. While these events may be only straws in this huge complicated religious vortex, they show which way the wind is blowing. After Miss Miller's conversion the Shankaracharya said, "The Hindu religion is opening its gates to all seekers after truth. People are looking for a world religion and there-

fore it marks the beginning of a new era for Hinduism." A heated debate has followed this conversion regarding the merits and demerits of proselytism and while it is generally agreed that since the Moslem invasions the doors of Hinduism have been shut, it has also been clearly pointed out that in its original practice Hinduism *was* a proselytizing religion, and numerous instances have been submitted to verify this claim.

CHRIST EXALTED

It is fair, I think, to say that during this past generation Hinduism has been on the defensive. About a decade ago, large mass movements of the depressed classes from Hinduism to Christianity were taking place. This past decade there has been a remarkable movement among the student and intellectual groups, as evidenced by the response and interest which Stanley Jones has been meeting all over India. National leaders like Mr. Gandhi have freely testified to their admiration for the Christian scriptures. Says Mr. Natarajan, editor of the Indian Social Reformer, "Among religiously minded educated Hindus, the teachings of Christ have become a great constructive influence in shaping personal and national ideals." By many of India's religious thinkers Jesus is put on a pinnacle with Buddha, above all other world teachers.

But while the place of Jesus is undoubtedly secure in India's religious life, the agitation against Christian proselytism is gathering momentum. As a counteracting agency, Hindu organizations themselves are becoming increasingly

active and offering an aggressive challenge to Christianity and Islam. Hinduism is acquiring an apologetic which is being skillfully presented in the secular and religious press. Realizing its inherent weakness, it is attempting to "clean house" in order that it may successfully compete with the other great religious systems. What are some of the methods by which it is seeking to stem the tide of the Christian advance?

CHRISTIAN HISTORY SCANNED

First, there is the appeal to history. Christian annals have many dark pages which had best be forgotten but which are today thoroughly familiar to Hindu students of religion. In discussing Miss Miller's marriage to the ex-maharaja of Indore, one Hindu publicist noted that "Martin Luther connived at the second marriage of a friendly potentate on the ground that the patriarchs of the Old Testament were not monogamous and that Jesus Christ did not expressly repudiate them on that account." Hindu readers scan the Christian religious press from week to week and are quick to comment upon any unusual opinions which are expressed therein. The substantial differences between Roman Catholicism and protestantism are not lost to them and when a recent Catholic writer asserted that "Christ's counsels of perfection are not obligatory on all Christians but only on his chosen disciples," they naturally tucked it away for future reference.

Sometimes the Hindu appeal to history reaches startling conclusions. Modern research has clearly shown the close connection existing between Europe and India at the time of Christ. Professor Luders of Berlin speaks of Dravidian colonies in central Asia in the first century A.D. Rome imported spices and cloth from India, in return for which she sent not only goods but Roman coins, and many such coins have been discovered in the soil of south India. With such a background, and after studying the paintings depicting our Lord's life, a Hindu has advanced the theory that Jesus was a south Indian Brahman who belonged to a Tamil colony which settled in Palestine. An echo of buried controversies is found in Professor Choudhari's book "In Search of Christ" in which he attempts to prove that the life of Christ is not historical but only a compilation of the Old Testament and other contemporary religious literature. As a member of the Brahmo Samaj, he objects to the influence of Christian thought prevailing in that group and has written this book in the effort to counteract it, asserting that the gospel morality falls far short of the Hindu when taken in connection with Buddhist ethics.

THE PHILOSOPHER'S HINDUISM

Secondly, there is the philosophical defense, the most successful Hindu protagonist possibly being Professor Radhakrishnan, of Calcutta, who presents Hinduism in such attractive colors that one is almost persuaded to be a Hindu. In his view, idolatry is a generous recognition that all attempts to achieve God-realization should have a definite place in the course of history. Caste is the affirmation of racial diversity and the attempt to regulate actual differences into an ideal social unity. Karma brings the rule of law as pertaining in nature into the realm of morals and yet it does not interfere with the forgiveness of sins.

Hinduism has an exalted idea of woman and is a fellowship of all who seek the law of right. Such, in brief, are some of his interpretations in his book "The Hindu View of Life," but since this brief article is simply a statement of the changing Hindu outlook, I will refrain from making comments except to say that Christian influence is discernible in many of his conclusions.

Although the Brahmo Samaj has been losing prestige of late, it continues to exert a substantial influence in social and religious reform and to champion the cause of liberal Hinduism. The Satyashodak movement (truth seeking) while primarily anti-Brahman in character, nevertheless is a genuine effort to eliminate the worst features of caste distinctions. There are sporadic individual efforts to state the case for philosophic Hinduism, such as Mr. S. D. Nadkarni's call for a Hindu New Testament, consonant with modern conditions, by which those who have outgrown the existing religious order may regulate their daily living. Another writer, in paying a deserved tribute to Christian missionaries, expresses the hope that "Christianity may find a place in the ample bosom of Hinduism, the mother of religions or, by retaining its status quo, may become what in reality it is, a religion of the heart rather than a proselytizing faith."

THE CULTURAL ARGUMENT

The reassertion of Hindu culture is a third apologetic. The noted qualities of Aryan culture have long been recognized but it is only lately that Dravidian culture has come into its own. Archeological discoveries are bringing to the startled gaze of the world the fascinating relics of bygone civilizations with their imposing engineering, numerous household objects and beautiful carved temples. Race consciousness in India is growing with leaps and bounds, just as it is in other parts of the orient. India is justly proud of her ancient culture with its philosophy, literature and art. The Indian temperament recoils from some of the harsher aspects of western civilization, a typical member of the Indian intelligentsia being quite satisfied that his culture is superior to that found in other lands.

Fourth, there is the religious or orthodox defense, in which the growing power of an aggressive Hinduism is beginning to assert itself. In his pamphlet on Hinduism prepared for the Jerusalem meeting, Dr. Macnicol speaks of the Hindu Maha Sabha as a compact organization, no longer eager to mend its ways but to announce its claims. Aided by its purifying program (shuddhi), its chief concern is to develop the power of Hinduism, its numbers, its prestige, its solidarity. Its present program is the toning up of the Hindu muscles. Like the reform activities of Hindu leaders during the past century which helped to counteract the influence of Christian missionaries, so today the Maha Sabha is advocating the work for the depressed classes in order to strengthen its own position.

In view of the above, shall the missionary forces or the Indian Christian churches yield to discouragement? History tells us that the blood of the martyrs is the seed of the church, which has usually found opposition to be the high road to more sublime and glorious achievements. Today a critical and aggressive Hinduism is putting Christianity to

the acid test, for which we may well thank God. Only our best will be able to meet the crisis. There is no place for irrelevant or superfluous issues in the Christian program of India. The eternal, abiding spirit of Christ is the one effective evangel. If that message be preached we need not be alarmed at the prospect of a stiffened opposition. If the Indian Christian communities cannot withstand the on-

slaught of a militant Hinduism, there is little likelihood of Christianity becoming a dominant world force. We believe that the Indian Christian churches *will* rise to this emergency, as churches have done at critical periods in the past. With love as our evangelistic motive, and with the fruits of the spirit revealed in human hearts, we can well leave the rest to God.

BOOKS

The Inside Story of Prohibition

Wayne Wheeler, Dry Boss. By Justin Stuart. Fleming H. Revell, \$3.00.

Pressure Politics: the Story of the Anti-Saloon League. By Peter H. Odegard. Columbia University Press, \$3.50.

HERE ARE THE fullest, fairest and most informing presentations of the story of prohibition that have yet appeared, so far as the present reviewer knows. Not that either one of them gives a full apportionment of emphasis to other influences, outside of the limits that their titles indicate, which had a part in laying the foundations for prohibition. One does not find here the whole story of the temperance movement and there is but casual mention of the prohibition party in either volume. Perhaps casual mention is enough. These narratives begin with 1893, in which year the Anti-saloon league was organized at Oberlin, Ohio, and Wayne Wheeler, then finishing his junior year in Oberlin college, made his first speech for the organization with which he cast in his lot immediately after his graduation.

Wheeler's life was one whose every power, activity and interest were passed through the lens of a single purpose and brought into sharp focus upon a single object. His operations, at the height of his career, were enough to have kept half a dozen men busy. A juggler keeping in the air seven glass balls, two butcher knives and three plates has as much time to play the piano or trim his finger-nails as Wheeler had for anything not connected with the prohibition cause. He was as concentrated as a cat watching a rat-hole, only he had a thousand rat-holes to watch and he concentrated on the job of watching them all. He wrote countless bills for congress and state legislatures and nursed them through the law-making bodies. He kept an eye upon every election and upon every candidate, advertised to the voters the records of candidates, directed campaigns, counted noses (and sometimes twisted them), gave advice (some said commands) to the President, to senators and to congressmen, pulled for appointments and generally got them, and prosecuted offenders against the prohibition laws. He was one of the few men who realized immediately that the adoption of the eighteenth amendment would not automatically give the country effective prohibition and, while many other dries were congratulating themselves and each other upon the winning of the final victory, and could think of nothing more to do except hold thanksgiving services, he was tightening his belt and preparing for the real fight—the fight for enforcement.

Maybe Wheeler was a fanatic. The wets would naturally think so of a man who seemed so indifferent to everything in the world except prohibition. Maybe he was dictatorial and loved the limelight. His former publicity secretary, now his biographer, represents him as taking a good deal of satisfaction in being denounced as a boss and as eagerly collecting and disseminating the press notices, especially the hostile ones, of

his power to dictate to the President and to make the senate jump through the hoop or play dead dog when he snapped his fingers. But two other things—yea, even three—both his friends and his enemies must admit that he was. He was a really great lawyer, and he was a supremely astute politician. And besides that, he was always good "copy." Many a newspaper man knows that there was never a Sunday night so dull or the prospect for news for Monday's paper so distressing that he could not find the makings of a story about Wayne Wheeler.

Wheeler knew the game of politics up one side and down the other. A few times he hit below the belt, but he did not often have to. More often he got a jiu-jitsu hold on his antagonist which made him throw himself by his own weight. The traditional association of idealism with stupidity in practical affairs is so firmly fixed in the public mind that the professional wet politicians were almost as much surprised as grieved to find this pious person not only defeating them but making them look foolish by sheer superior cleverness in their own game.

But Wheeler was not the whole Anti-saloon league, though he sometimes seemed to lose sight of that fact and had to be reminded of it by his own colleagues. For a better balanced view of the entire organization, one must turn to Mr. Odegard's extraordinarily thorough and lively study of the league as a typical instance, indeed an extreme instance, of "pressure politics." This is not a term of reproach, but the designation of a method of effectively organizing a body of sentiment which cuts across party lines. Wheeler himself applied the term to the league. But the league neither originated nor monopolized the system. There are close to two hundred organizations maintaining representatives at Washington with the similar purpose of exercising pressure upon the government to get what they want either for the public welfare as they understand it or for the advantage of some particular group.

We are going to hear a lot, in the coming campaign, about the unprincipled actions of a "militant minority"—and perhaps it will sometimes be called the "protestant oligarchy"—in foisting prohibition upon the country. In which case it will be well to refresh one's memory upon some things. The first is that the liquor interests went into politics long before the prohibitionists ever did on any impressive scale. The liquor forces united against Greeley in 1872, and after his defeat the president of the Brewers' association said, "The last presidential election has shown us what unity among us can do." The New York State Brewers' and Maltsters' association declared in 1883 that it was an anti-prohibition association, that it "would not affiliate with any political party, that it would quiz all candidates for public office concerning their stand on temperance legislation, and that where candidates failed to answer or sent unsatisfactory replies their election was to be fought with vigor." The Wine and Spirit Gazette said in 1891: "Do you deny that the liquor vote controls the situation in this state (New York)? . . . What elected the Tammany ticket in this last year? Was it not the united strength of the liquor vote?" It was no accident that in 1884 twelve New York aldermen out of a total of twenty-four

were saloon keepers, and that of a thousand republican and democratic conventions and primaries held during that year more than 600 were held in saloons, and that in 1890 Chicago had nine saloon keepers on its board of aldermen. Not content with the direct and labeled activities of the saloons in politics, the liquor people formed all sorts of organizations cloaked behind respectable names, such as "model license leagues" and "manufacturers and dealers associations." The Anti-saloon league bettered its instruction, but it did not originate the course of study in "pressure politics." Pressure groups are dangerous if the thing they work for is dangerous; or if their methods are corrupt (seven Texas breweries were fined \$281,000 in 1916 for unlawful political activities); or if they impose upon the majority the will of an organized minority. Not otherwise.

As to the "protestant oligarchy" idea. The league has delighted to call itself "the church in action against the saloon," and while it was glad to utilize all the Catholic support that it could get, it could not get much because Catholic sentiment was mostly on the other side. Dry sentiment was largely in the protestant churches, so to the churches the league went to find ready-made audiences of sympathizers and supporters. But no ecclesiastical oligarchy ever created that dry sentiment in the protestant churches. It was a democratic growth. The Baptists are about as dry as anybody. Imagine a headquarters group of denominational leaders trying to make prohibition an article of Baptist faith against the opposition or the indifference of the rank and file. This matter can be only briefly touched upon here, but it is suggested as a topic worthy of careful thought. The other fact bearing on the "protestant oligarchy" is that, while the churches were the most valuable source of financial and electoral support, they have never had much to do with the management of the league.

These are both extraordinarily timely books. Wheeler died last September, literally burned up by his own activities. It is fitting that he should be accurately delineated and gratefully remembered. Steuart does no beauty parlor work on him, but paints what looks like an honest picture with every wart and mole in place. And with a campaign coming on in which the prohibition issue and the activities of the league are bound to have a prominent place, Odegard's book tells exactly what voters need to know to save them from saying, or believing, foolish things about prohibition having been "sprung" on the country by a few slick bosses while the boys were in France. You may read it and still not believe in prohibition, but you will know something about it. By all means read Odegard before you discuss politics very much this year.

WINFRED ERNEST GARRISON.

CORRESPONDENCE

Dr. Morrison's Twenty Years

[See editorial on page 873]

EDITOR THE CHRISTIAN CENTURY:

SIR: Twenty years as editor of The Christian Century! Some of us remember how Dr. Morrison bought it on the auction block, then frightened away most of his few subscribers by his fearless tackling of hot issues, and finally drew to himself and into the family of The Christian Century a great host of like-minded men and women of all denominations. "Like-minded" is not quite the phrase; certainly we do not all agree in point of view, judgment, and in opinion; but we do have the same mind toward courage, sincerity, and forceful leadership, and we have found these in Dr. Morrison, Dr. Hutchinson, Dr. Garrison, and the other members of your staff.

May I suggest that a fitting token of appreciation to Dr. Morrison and this staff would be for each one of us to secure one

subscriber as an anniversary present. To this end would you be willing to make an introductory rate of, say \$1.50 for preachers and \$2.00 for laymen? To start the ball rolling, I enclose my check for \$1.50 for which please send The Christian Century for one year to Rev. Lenn Latham, Saginaw, Michigan.

Chicago.

GEORGE GOODENOW.

EDITOR THE CHRISTIAN CENTURY:

SIR: I have had two attacks of The Christian Century; the first about a dozen years ago, which did not take very well, chiefly owing to the mental condition of the patient. The last attack, however, which began about eight years ago, has proved fatal; there is no possibility of recovery, at least not as long as the present editorial writers, with Dr. Morrison at their head, mix and direct the serum. The medicine these men give is not always tasty or palatable. Sometimes it is bitter. But mother used to tell us that all good medicine was bitter or nasty to take. The Christian Century is good medicine; no matter how it tastes, or whether it suits us or not. It is good for us.

My opinion of the best way to show our appreciation of the paper, and to honor its great editor in his twenty years of service, would be to double the present subscription list.

Portland, Ore.

JAMES W. PRICE.

EDITOR THE CHRISTIAN CENTURY:

SIR: In reading through The Christian Century I was especially interested in the article on Dr. Morrison's twenty years of editorship and the request for suggestions as to a suitable anniversary celebration. The thought came to me that there is no literature of greater value or a greater source of inspiration to young men and women starting their lives in Christian service than biography of those individuals who have made and are making their contributions to society. Would it not be a suitable occasion to write a biography of Dr. Morrison, including all phases of his past life, his achievements, and especially his contributions through the position he now holds? This all could be interwoven with personal reminiscence by those who know him best, such as the members of his family and his co-workers, also letters and other phases of his personal life. Such a volume would add greatly to the effectiveness of the magazine. The second volume of this work could be written at some future appropriate time.

If The Christian Century has the available funds for this it could be published and scattered among the readers of the magazine and other Christian workers; if not a small cost charge could be made on it to cover the printing expenses.

Sheboygan, Wis.

WILLIAM A. RIGGS.

EDITOR THE CHRISTIAN CENTURY:

SIR: I am glad you suggest the thought of recognizing Dr. Morrison's twenty years of service in some fitting manner. The following way came to me at once, and I am sending it right away (lest I change my mind through timidity). First, I would suggest a great banquet, presumably at the Stevens hotel. It is unique for such purposes. Let all friends, far and near, make reservations. Invite religious journalists to come from various parts of the country and outstanding ministers with vision. Have an appropriate program—but not wearisome in length—appoint a committee that knows how to do things. And I would like to have Dr. Morrison given something that will stand through years as a testimonial to his work—that he may know it is appreciated, that we realize his love for humanity in teaching the preciousness of life, the futility and crime of war, and for creating near and far the determination for its abolishment. Perhaps a great loving cup with inscriptions indicative of his thoughts and desires would be a suitable gift, and resolutions of respect and gratitude for the part he is taking in unity of spirit and purpose in the making of our world in accordance with the highest views and visions of life through applied Christianity. And tell Mr. Clark for me, please, he can write the "poem" for the occasion.

Chicago.

(Mrs.) MARY LOUISE DAWSON.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Dr. Morrison Welcomed To England

The Associated Press carried the following cable dispatch from London on July 2: "Many noted advocates of international peace and the outlawry of war gathered at a luncheon today to welcome Dr. C. C. Morrison, editor of *The Christian Century*, Chicago, acclaimed as the first advocate of a pact for the renunciation of war as an instrument of national policy. Sir Henry Lunn was chairman and Viscount Cecil, Lord Parmour, Viscount Astor, Sir Herbert Samuel, Lord Oliver and the bishop of London were guests. Dr. Morrison in the course of his speech declared that the Kellogg agreements for the renunciation of war were not enough; there must be a strong international court based on a code of laws of peace, able to summon any nation against which there was a complaint."

Dr. J. R. Mott Quits Y Leadership

Dr. John R. Mott first entered the service of the Y. M. C. A. in 1888, when he became student secretary of the international committee; he served in that post until 1915. Since 1915 he has served as general secretary of the association. He has also held the post of foreign secretary and as general secretary of the national council of Y. M. C. A. associations of the U. S. since 1898. Thus, for 40 years, Dr. Mott has had a guiding hand in the Y movement. Report now comes from Judge Adrian Lyon, chairman of the board of the Y. M. C. A., that Dr. Mott has submitted his resignation from the Y leadership, to become effective in October, at which time he will become president of the International Missionary council.

Methodists Offer Old Church to Catholics

The Methodist congregation of Bethlehem, Conn., with the sanction of Dr. William Beach, district supervisor, has offered to give its old colonial church building to Catholics of the vicinity as a place to hold services. The Methodists, merging with the Congregationalists, no longer have use for the building. The Catholics of Bethlehem have been confined to a little mission church known as the Church of the Nativity, which has long failed to meet the needs of the community.

Bishop Barnes Names Three Great Men

Bishop E. W. Barnes recently said that if he were asked to name three great men of our era he would put—in alphabetical order—Gandhi, "who has learned from the New Testament more than most of us western Christians"; Grenfell of Labrador, and Schweitzer of Lambarene.

What's the Matter With Preaching? Asks Dr. Fosdick

In an article by Dr. H. E. Fosdick in the July Harper's, the question of modern preaching is discussed. Dr. Fosdick holds that "the final test of a sermon's

worth is, how many individuals wish to see the preacher alone." A basic question is, "How well does the preacher understand the thoughts and lives of his

people?" "I often think," remarks Dr. Fosdick, "that we modern preachers talk about psychology a great deal more than our predecessors did but use it a great

British Table Talk

London, June 18.

THE house of commons has again rejected the revised prayer book. Broadly speaking, this is a rejection of the proposals to permit perpetual reservation; the provision of this usage was counted a breach of the reformed faith; and the nation is still of the reformed faith. The nation consists of England, Scotland, Ireland and Wales; in Scotland there is an established church of the Presbyterian order; in Wales there is no established church, nor is there one in Ireland. Among the English members—and England is the only country for which the new prayer book was designed—there was a small majority in favor of the revision; but the Irish, Welsh and Scots members gave a substantial majority against the proposed changes. This is perfectly constitutional; but I can understand the humiliation through which the members of the Church of England are passing, when they recall that the representatives of the country, for which alone the book was provided, gave a majority in its favor, and that their church had its proposals rejected by those who are not of their church. It is however this very idea of a majority one way or the other, which makes many of us hesitate. Mr. J. A. Spender argues with some reason, that the fundamental mistake was to provide an alternative book at all; while there was no agreement on the part of the church, it was unwise, he argues, to court the disaster of rejection. Many, who hate the very idea of interference with the spiritual life of a church, are feeling that they ought not to have been put into the position of being invited to say yes or no. It must be reported that it has been difficult to tell beforehand, what the feeling of individual citizens would be. There have been so many cross divisions. But in general terms it may be said that the bill was rejected primarily because it was thought to violate the principles of the reformation, and secondarily (by the extreme Anglo-catholics) because it did not violate them enough. It was a compromise, and as such it fell, being wounded on both sides. Anyhow, the voice of parliament has been heard after a very notable debate.

The Prayer Book Rejected

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What Is to Follow?

Rumors are again abroad that the archbishop of Canterbury is to resign his office. If so, there is bound to be a truce; the archbishop has indeed begged for the exercise of patience and quietness; and if there is a change at Canterbury, it will be necessary to allow time for the new

archbishop to think out the way along which the church must go. Some data cannot be denied. A blow has been struck at episcopal government; and indeed at the authority of all the church courts—at convocation and the church assembly most of all. A check has been put to the autonomy of the Church of England. It has been told by parliament, that it cannot enjoy the dignity of being adopted as the church of the nation without paying the price. The bishops have been told that parliament is not prepared to sanction practices that have been familiar in 600 churches; but parliament has provided for the bishops no new sanction which they can apply to the 600 and others that might go with them. They have nothing but the 1662 prayer book which was a compromise and has been declared to be such in many legal decisions. In the name of the book which sent 2,000 clergy of the puritan faith out of the church in 1662, the bishops are now to purge the realm of the catholic priests! The free churchmen have declared their belief in disestablishment, but there is little likelihood that this will be taken up by any political party. The low churchmen are dead against it. So for the most part are the great solid mass of churchmen without adjectives. The catholics would be most likely to welcome it; and that again would lead to a strange alliance. Certainly it is well that there should be a lull. It is a difficult situation, as all men see; and there is need for calm thinking, and quietness of spirit. I think that the victorious party are showing their willingness to join in a truce, without bitterness.

Prolonging "Jerusalem"

In a solemn mood the representatives of the missionary societies of Great Britain and Ireland met last week at Swanwick. The way was kept clear for those of our number who had been at the Jerusalem council. Their call was urgent and at the same time closely reasoned, and documented. The chief secretary of the C. M. S., the Rev. W. Wilson Cash, shared the chairmanship with the Rev. W. J. Noble of the Wesleyan Methodist society, while the Rev. William Paton acted as secretary in the absence of Mr. Kenneth MacLennan. This conference is not in the habit of passing resolutions to be published abroad; it is rather the senate in which the main problems, which concern all the societies, are discussed with all the weight of knowledge and experience which their leaders can supply. Of last week's conference it can be said that the call was prolonged from Jerusalem.

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deal less. One often reads modern sermons with amazement. How do the preachers expect to get anything done in human life with such discourses? They do not come within reaching distance of any powerful motives in man's conduct. They are keyed to argumentation rather

than creation. They produce essays. The preacher's chief interest must be the individuals in his congregation. He must know them through and through, not only their problems but their motives, not only what they are thinking but why they are acting as they do."

Episcopalians Hold Summer Meetings in Madison Square

On Sunday evening, July 1, the first of a series of meetings was held in Madison Square, New York city, under the leadership of the staff of Calvary Episcopal church. The clergy, followed by a full-

Baptist World Alliance Holds Congress in Toronto

Toronto, June 29.

"A GREAT MULTITUDE . . . out of every nation, and of all tribes and peoples and tongues" ran the quotation from the book of Revelation which headed the program of the fourth congress of the Baptist World alliance, held in Toronto, Canada, June 23-29. The text was well chosen. The 12,000,000 Baptists around the world were represented by about 7,000 delegates from over 60 countries. Every variety and degree of pigmentation of the skin might be observed; hirsute adornments unfamiliar in America were common, and many of the overseas delegates wore the picturesque national costumes of their home lands. The largest representation, naturally, was from the United States, the south probably predominating. Next came Canada, then Great Britain, followed by Asia, Africa and the islands of the sea.

Toronto, "the place of meeting," as the Indians long ago named the site upon which the city now stands, proved an ideal meeting place. The park-like and spacious grounds of the Canadian National Exhibition, with its magnificent and commodious buildings, were thrown open. "Congress hall," in which the main sessions were held, was the Transportation building of the exposition. During the first days the acoustics were very unsatisfactory. A great sounding board, constructed to throw out the music of a brass band, was in place behind the speakers, but most of the speakers were not brass bands, nor even trombones. Later amplifiers were installed and from then on every speaker could be heard distinctly in all parts of the great hall. There could have been few sessions at which less than 8,000 to 10,000 delegates and visitors were present. Hotel facilities were inadequate, but Toronto citizens hospitably threw open their homes and all were comfortably entertained.

PURPOSE OF THE ALLIANCE

The nature of the Baptist World alliance, as contrasted with the national and international organizations of many other denominations, needs to be understood. It has no power to legislate for local churches, associations, or conventions among Baptists anywhere. Its membership is composed of general unions, conventions or associations of Baptist churches, conferences of native churches or missionaries, and general foreign missionary societies. Its purpose, as stated in the preamble of the constitution, is "more fully to show the essential oneness of Baptist people in the Lord Jesus Christ, to impart inspiration to the brotherhood, and to promote the spirit of fellowship, service and cooperation among its members; but this alliance may in no way interfere with the independence of the churches or assume the administrative

functions of existing organizations." That is, it is based upon the principle of voluntarism, so central in Baptist polity, yet it rounds out the total scheme of Baptist organization. It provides a forum for discussion and exchange of points of view among all the varieties of Baptists around the world; it is creative of fellowship; and it makes possible the expression of Baptist opinion upon matters of common concern.

The most dramatic illustration of the practical usefulness of the organization is, probably, in the influence brought to bear upon the Roumanian government to cease persecution of Baptists. Dr. J. H. Rushbrooke, eastern secretary of the alliance, was able to say to the Roumanian government: "Baptists have given a President to the United States, a prime minister to Great Britain; in almost every land where we exist our people are found in the civil and diplomatic service in higher and lower posts, and all men know that we are among the best of citizens; but here in Roumania—and here alone—we are scouted as anarchists and pariahs." As a result of the pressure brought to bear directly and through the league of nations, Dr. Rushbrooke was able to report that "the alliance has secured the cessation of persecution and the first steps toward legal equality for our Roumanian brethren, and in so doing has given a worth while lesson to all governments." In addition to this the alliance has been particularly serviceable in administering the aid extended to European Baptists by the Baptists of Great Britain and America.

The nature of the alliance largely determined its congress program. It could do nothing to bind the organizations constituting its membership. The program, therefore, consisted chiefly of addresses, forums, discussions, grouped about various topics, participated in by men with different backgrounds, and coming from all parts of the earth. Churches with tighter ecclesiastical machinery may not need such a forum, but it is only out of such a meeting of minds that Baptists, with their emphasis upon individual freedom, can hope to precipitate an opinion that will serve as a basis for common action.

An outline of the program will serve to indicate the idea involved in shaping it up. The opening session on Saturday centered about the "Roll Call of the Nations" with responses by representatives of different nationalities and some more lengthy addresses introducing the congress to the fields in which Baptists are working. On Sunday the congress sermon was preached in the morning; a service conducted by the National Baptist convention (Negro) was held in the afternoon; and a young people's rally in the evening closed the day. Monday was given chiefly to addresses and discussion

dealing with the nature and function of the alliance. On Tuesday "Faith and Polity" came up for discussion, followed by sectional meetings for women, young people, and the British-American fraternal. Tuesday evening and Wednesday morning and afternoon "World Missions" was the topic, with sectional meetings for China, India and Africa. Wednesday evening and Thursday afternoon the "World Issues" of industrialism, militarism and racialism provided the basis for addresses and discussions. "Religious Education," "Citizenship and Evangelization" and "Christian Education" were the topics respectively on Thursday morning and evening and Friday morning. The business session also was held on Friday afternoon and the congress closed with a "Coronation Service" Friday evening.

CHRISTIAN UNITY

It would probably be well within the mark to say that the congress was more interested in Baptist unity than in Christian unity. From the British delegates there came echoes of conferences which took place some time ago between the Church of England and the Baptists, but it was made clear that all hope of reunion with that communion had been abandoned. Dr. T. R. Glover, of Cambridge university, let it be known that he never had been interested in the proposal. Peril of ecclesiastical domination lay that way. President F. W. Patterson, of Acadia university, speaking on the topic "Our relations with other denominations," and with the achievement of the United Church of Canada evidently in his mind, said, "For the present, at least, we believe we can best serve him whose we are, not by merging into a larger union, but by becoming better Baptists than we have ever been before." That "for the present, at least" is worth noting. A fraternal messenger from the Disciples suggested the possibility of union with that communion as a step toward a larger union with all evangelical denominations, but, although applauded, the proposal did not receive much attention.

In one discussion period a delegate from western Canada urged that baptism by immersion ought not to be made a condition of church membership but that the terms of church membership should be as broad as the conditions of vital fellowship with Christ; in many a western town, he declared, many a loyal disciple of Christ was being kept out of membership in a church for merely ceremonial reasons. The applause was very faint. There was vigorous applause, however, from a large section of the audience, when a speaker sounded out the denominational shibboleths.

As might be expected, the missionaries
(Continued on next page)

vested choir led by a trumpeter, marched singing from the church to the square. There, on an improvised platform, lay men and women gave brief testimonies of what Christ has done in their lives. After an hour, they returned to the church, followed by many persons who were attracted by the open air service. At the church a shortened form of evening prayer was said, with the singing of well known hymns.

Leaders at Des Plaines Camp Meeting

The date of the annual Methodist encampment at Des Plaines, Ill., this year is July 6-15. Among the speakers this season are: Bishop E. H. Hughes; Bishop L. J. Birney of China; Dr. Charles Tindley, pastor of the largest Methodist Negro church in the world; Rev. M. S. Rice,

of Detroit; Rev. Charles W. Gordon (Ralph Connor) of Winnipeg; Prof. Edmund D. Soper, and two of the new bishops, Rev. James C. Baker and Rev. Edwin F. Lee.

Catholic Educators Meet in Chicago

The annual meeting of the National Catholic Educational association was held in Chicago June 25-28. Among the subjects considered were "Standardization and Its Abuse" and "Catholic Ideals in Higher Education."

Dr. G. Campbell Morgan Lectures in England

Rev. G. Campbell Morgan, whose home is now in America, is preaching in Westminster Congregational church, London, each Sunday from June 17 to Sept. 9, and

is giving Friday evening lectures there during that period. He will also conduct a series of meetings for business men on twelve Fridays at 1 o'clock, the meetings being held in a London hotel.

Maine Church Celebrates Bicentenary

First Congregational church, Scarborough, Me., celebrated its 200th anniversary June 30-July 1. Rev. Rensel H. Colby, who has ministered in this field for 15 years, is just closing his work there.

A Courageous Editor

For 40 years Rev. Alva M. Kerr, editor of the Herald and Gospel Liberty, Dayton, O., weekly publication of the Christian denomination, has fought tuberculosis

BAPTIST WORLD ALLIANCE

(Continued from preceding page)

and native Christians were most concerned about the problem of Christian unity. Said Mrs. C. C. Chen, of China, in an interview given to the press, "The motto of our indigenous church is 'China for Christ,' and we are trying, although some of the missionaries oppose it, to do away with denominations. We don't care what the west does; we want to be one." In view of the rapid transfer of power to Chinese hands this is worth bearing in mind. Also worth quoting is the statement of Dr. E. M. Poteat, formerly president of Furman university, and for many years a teacher in China: "Religion is not a question of shibboleths, Baptist or other." The true missionary task, particularly of those who called themselves New Testament Christians, was to take the New Testament to the world and let the peoples of the world work out its implications. "We run no risk in dropping our denominational name, which I think in course of time we will do, particularly on the foreign field."

However, the matter which lay close to the heart of the congress was not the achievement of Christian but, rather, of denominational unity, and with that the preservation of liberty. In his presidential message, which was read for him in his absence on account of sickness by Dr. George W. Truett, President E. Y. Mullins, of Louisville, Ky., said, "The non-Baptist part of Christendom long has been skeptical as to the possibility of a permanent and effective Baptist unity. The ecclesiastical guerilla and the theological bushwhacker has liberty to run his course. The reckless accuser and malinger of his brethren, on the one side, and the radical overturner of truth and doctrine, on the other, find their opportunity in our Baptist democracy. The problem for us is whether our life in Christ is strong and constructive enough to survive."

ATTITUDE TOWARD RACIAL ANTAGONISMS

From every surface appearance this congress was the meeting of a great brotherhood which had no regard for varieties of complexion or racial backgrounds. Not only were there earnest protests against racial discriminations by colored men such as President Mordecai

W. Johnson, of Howard university and Dr. L. K. Williams, of Chicago—but also by their white brethren. It was Dr. C. H. Parrish, the colored president of Simmons university, Louisville, Ky., who facetiously announced to Shem and Japhet that Ham was present. "While the anthropologist discusses his origin, and the theologian his destiny, Ham has the ineffable satisfaction of stating that he is here!" And he was. Not only on the convention floor and platform, but also in lounge rooms and restaurants the descendants of Ham mingled indiscriminately with those of Shem and Japhet. It was a practical demonstration of what can be done in the right environment; is it too much to hope that it is a prophecy of what shall be?

INDUSTRIALISM AND MILITARISM

Rev. J. N. Britton, of Southend, England, was the chief speaker on industrialism. The danger besetting Christians in industry, he declared, is that they set Christ up on a pedestal, far removed from common things, worship him on Sunday, and then for six days of the business week carefully turn their backs upon him. "Against this exclusion of industry from the authority of Jesus," he said, "the church must emphatically protest. If he cannot reign there then the burden of proof is with us to show that he is fit to reign anywhere." It was this general attitude which was reflected in the later discussions led by Dr. N. M. McGuire, of Chicago.

On the subject of militarism Dr. Henry Alford Porter, of St. Louis, Mo., was the speaker. "The great war," he declared, "tore the glamor of glory from the face of war. Let us see that the veil is kept from its face, and show it to be the brutal, hideous, indecent, dirty thing it is." The chief function of the church in relation to war lay in the creation of a public opinion against the institution of war which would compel its outlawry.

WORLD MISSIONS

The missionary sermon was preached by Dr. Charles W. Gilkey, of Chicago. Drawing a parallel from the rebuilding of the Union station, Chicago, he suggested that the spiritual traffic of the missionary enterprise must be kept moving even while the terminals of method and motive

were being reconstructed. The implications of the sermon were perhaps even more significant than what was explicitly said. When it came to the discussion periods and the native Christians and missionaries began to speak out there was some plain talking. Rev. Thomas Lewis, of the Congo, for instance, said, "The church in the Congo should not be a copy of the white man's church, but the blacks of the Congo should be encouraged to develop according to their own ideas." And Dr. I. Chiba, of Japan, said, "We realize that hard-shelled denominationalism is a hindrance to the development of Christianity in Japan. . . . At the proper moment the Japanese church intends to realize Christian union and to sweep away all divisions." Mrs. C. C. Chen's words already have been quoted.

Time and space do not permit more than a reference to many other interesting matters. At the young people's session it was decided to abandon the World B. Y. P. U. and reorganize as a department of the alliance. The Bunyan tercentenary was celebrated in a great evening session, presided over by President Clifton D. Gray, of Bates college, and addressed by Prof. T. R. Glover and Dr. W. J. McGlothlin. The climax of the celebration was the presentation to McMaster university of a Bunyan memorial window, which was accepted on behalf of the university by Chancellor Howard P. Whidden. On Tuesday afternoon a special convocation was held by McMaster university at which time honorary degrees were conferred upon ten eminent delegates: Principal J. T. Forbes, of Glasgow, Scotland; John Hope, the Negro president of Atlanta Baptist college, Georgia; T. C. Bau, the Chinese executive secretary of Chekiang-Shanghai Baptist convention; F. W. Boreham, of Australia; J. E. Ennals, of South Africa; J. A. Francis, of Los Angeles; H. C. Mander, of England; J. J. North, of New Zealand; Thomas Phillips, of London, England; F. W. Simoleit, of Germany; and George W. Truett, of Dallas, Texas. The alliance decided to hold its next meeting five years hence in Berlin, Germany, from which city and country it received a very urgent and moving invitation, and elected as its next president Dr. John MacNeil, pastor of Walmer Road Baptist church, Toronto.

CHARLES T. HOLMAN.

of the hip. The disease has now spread, endangering the only foot he has left. The one hope, it is reported, lies in the sun and artificial light treatment and rest in bed for a year or more. Dr. Kerr, with these facts in view, resigned his position as editor, but his board has insisted that he go on vacation and retain his position as editor. Much of Dr. Kerr's editorial work, during the past few years, has been done within hospital walls.

Baltimore Baptists Lose Leader by Death

The death is reported of Dr. Henry M. Wharton, for forty years pastor at Brantly Baptist church, Baltimore, Md., and an evangelist of unusual power. Dr. Wharton began life as a lawyer and until last year was chaplain general of the United Confederate veterans.

Catholic Women Meet At The Hague

Early in June 300 Catholic women delegates, representing 22 nations, met in the international union of women's leagues at The Hague. "Need of international co-operation was stressed especially in the struggle against communism."

Methodist Education Board Has New Leaders

At the meeting of the board of education of the Methodist church, held recently in Chicago, new leaders were selected for two important posts. Dr. Albert E. Kirk, president of Southwestern college, Winfield, Kan., was elected secretary of the division of educational institutions, and Dr. Merle N. English,

pastor of First Methodist church, Oak Park, Ill., was chosen for the secretary-

ship of the division of religious education in the local church. Dr. Kirk is a grad-

Special Correspondence from the Southwest

Sam Houston Hall, June 29.

AS THOSE who have followed the democrats in session at Houston know, this excellent auditorium, seating approximately 20,000 and built for the convention's use, was formally dedicated

in a religious service on the Sunday afternoon preceding. Perhaps the personnel of those participating symbolized the emphasis which the convention would give to religious liberty, for representatives of the Catholic, Episcopal, Methodist, Baptist and Disciples faith were on the program. In any event the occasion was one of hearty good will and evidenced the cooperative spirit of Houston's religious forces if it signified nothing else. The prayers of the convention were not so well distributed, three Methodists leading the invocations, with only one Catholic, Baptist and Presbyterian or other denominationalist offering up petitions. All except one of the ministers read his prayer before the microphone, Will Rogers protesting that the preachers ought not to do this, but should rather learn how to pray from memory and practice.

Religious Toleration An Issue

The reference of the presiding officer, Senator John T. Robinson, of Arkansas,

in the early hours of the convention to Thomas Jefferson's high estimate of his Virginia statute on religious liberty, which precipitated the first and most remarkable demonstration in behalf of religious tolerance, was quite brief and contained no vehement denunciation. The set-off, apparently unpremeditated, merely revealed the broad attitude and tolerant temper of the vast majority of the delegates. There was in fact very little to the disturbance among the North Carolina delegation over this, flaring newspaper headlines to the contrary notwithstanding, and the North Carolinians who spoke joined in the general pronouncement for religious liberty.

Prohibition and the Church Vote

"We are going to give the preachers a chance now," whispered one delegate who happens to be a member of the legislature in his state. "The platform-makers have done well to adopt a dry plank which will hold the pros, but then you know the wets will not be thinking of the dry plank—they will only see the wet candidate. The plan will catch both crowds, but it might be just as good as any old plan. We are never going to have real enforcement anyway until there is public sentiment enough in each local community to guarantee it. Make the sentiment?—that's the preacher's job." Gov. Dan Moody of Texas who held out as a member of the subcommittee for a more elaborate declaration in behalf of the eighteenth amendment and its effective enforcement, presented a rather conciliatory figure at last when he told the convention that the two dry sentences finally adopted entirely appealed to both Senator Carter Glass and Bishop James Cannon, Jr., of Virginia, and he himself thought they did very well.

Honesty and Humanity

One who has sat quietly in the press gallery and heard the terrific indictments against the republicans for alleged corruptions and misdeeds might easily conclude that a new party of crusaders for righteousness had suddenly come into being. Employing a plenitude of scriptural terms, speaker after speaker rebuked the opposition for oil scandals, the Teapot dome, derelict officials, and failure to enforce the prohibition law, usually ending with the slogan, "Turn the rascals out." There was another passionate note struck, which never failed to evoke applause, and that was "the rights of man," the rights of the average man, the common individual in the masses, the demand that he shall not be exploited by big business nor left to work out his own salvation apart from governmental sympathy and assistance. Hence the long plank for the oppressed farmers, that already opposition-dubbed "socialistic" plank in reference to the unemployed, the care of women and children, the humane treatment of immigrants, the extension of

(Continued on page 891)

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August 5th, The Reverend Robert Marenus Atkins, of The First M. E. Church of Detroit, Michigan.

August 12th, The Reverend William C. Hartinger, D. D., Columbus District Supt. of the Methodist Church.

August 19th, The Reverend J. Sansam Iles, Albany Road Baptist Church, Cardiff, Wales.

August 26th, Professor John Wesley Prince, professor of Religious Education in Garrett Biblical Institute and Northwestern University.

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uate of Baker university, Boston university school of theology and of the Boston university graduate school. He

spent 15 years as pastor in New England and Kansas conferences before being called to the Kansas school. Dr. English

Special Correspondence from New England

Boston, July 1.

THE OUTSTANDING EVENT of June was the visit of 1,200 British Congregationalists. "It was different." International denominational councils bring together men of prominence on both

The Pilgrims of 1928

sides, as it were, on parade. In this party, miners and their wives from Wales mingled with London merchants and people of rank. A week together on the Celtic melted their shyness and reserve, and they landed a happy family in a common faith, that which emphasizes the promise of Christ: "Where two or three are gathered in my name, there am I." "Not one dissatisfied passenger disembarked," testifies M. H. Workman, representative of the White Star line. They were received in the same spirit. The customs department passed the 1,200 in record time. They were welcomed into 700 homes in 90 towns and cities, while 105 more hosts had to be disappointed. So perfect were the arrangements that only one or two pieces of baggage went even temporarily astray; while the precision with which the guests followed instructions made it easy to carry through the complicated arrangements for the many excursions. On both sides it was a revelation of the persistent self-discipline of the puritan character. "What impressed us," says Dr. William E. Gilroy, editor of the Congregationalist, "was the feeling that there was not one in that company which could not be trusted in any relationship."

The Return to Lexington

Appropriate greetings awaited in each place visited. At Plymouth, working people repeated for their English visitors the pageant of the Pilgrims, in colonial garb with the actual historic background of the rock and Burial hill. Lexington was gay with flags, including—the guests could scarcely believe their eyes—the banner of England! Recalling how there "the farmers gave them ball for ball," with fresher memories of the boasts of Mayor Thompson, exploited by their "cinemas," some of them asked school children: "And are you taught to hate the British?" Bewildered looks and then merry laughter was the response. The visitors were impressed with the absence of fences and the beautifully kept lawns of the village. They admitted that behind the high walls in the isle where every man's home is his castle, there were often unsightly yards, and that there might be advantages in open lots which compel every householder to "keep up with the Joneses." Mutual acquaintance is a stimulus.

The Commonwealth's Greeting

But what most impressed our friends was the official welcome of the commonwealth. "To think that across the front of your Parliament house, you placed:

"Massachusetts Welcomes the British Congregational Pilgrims!" This was the graceful unsolicited act of Gov. Fuller. He also not only addressed them in Park Street church, but stayed through the whole session and assisted in draping the British flag. Arthur Porritt, editor of the Christian World, wrote: "I shall never forget his profoundly moving speech, nor the tender prayer of the chaplain of the house (Rev. Harry Kimball of Needham) asking God's blessing on our pilgrimage as an instrument of international good will." "One's thoughts," said the governor, "fly back 300 years to the time when your predecessors, pilgrims who dared greatly in a great faith, came to these shores.... I tell you, my friends, what this world must have, if it is to slough off its sins and blunders and go marching onward toward the ultimate goal of the race, is still the same—people with a purpose!"

A Different Sort of Preparedness

The following Sunday was the eve of Bunker Hill day, and one "patriot," speaking in Charlestown, denounced all opponents of preparedness, and said that those who could not see the possibility of another war with Great Britain "lacked imagination." Surely he lacks both imagination and common-sense who cannot see how the contact of 1,200 such Englishmen, each with at least an equal number of Americans, has created more than a million new ties to bind our nations in permanent peace! "By Jove, dad," exclaimed a 16-year-old, "these Americans are a kind lot!" And seeing what the colonies have become, one of his elders expressed the deliberate opinion that "the greatest export of England to the United States was the United States."

Ministerial Charges Pronounced "Unproven"

Ministers who, as reported last month, had demanded an investigation of conditions at the state house, when summoned to testify, had to admit that they had no personal knowledge of the alleged facts. Dr. A. Z. Conrad, in the pulpit of Park Street church, reiterated his charges and asserted that they are to be renewed on the stump this fall. For this the Boston Herald rebuked him, editorially. "The clergymen who lent their names to the charges unquestionably acted in good faith," but "they consisted of nothing but loose gossip." The anti-saloon league reviews the facts in a statement, as follows: "Early in May the press began to carry news stories based on the investigation then being conducted by Commissioner Howard regarding the alleged disappearance of alcoholic beverages from the store room in the state house.... This was followed by the demand of certain clergymen for a public investigation (Continued on page 891)"

Christianity Today

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Present-Day Dilemmas

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By Charles W. Gilkey. \$1.50

The second choice of the Religious Book Club (February), and the first choice (now) of thousands wishing an interpretation of and answer to the many problems of contemporary religion. The Religious Roundtable of the American Library Association places this book on its preferred list of 35 books published during the past year. Do you have it in your library?

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was educated at Illinois Wesleyan and at Garrett Biblical institute. He has held pastorates in country circuits, villages, towns and cities and was for four years superintendent of the Decatur district of the Illinois conference. Dr. English has had close relations with the educational work of the church.

Disciples Lose Leader By Death

A. C. Smither, for many years a minister of the Disciples in California and for a brief period manager of the brotherhood publishing house at St. Louis, died June 24 at his home in Los Angeles, having been in failing health from heart trouble for a year. Mr. Smither has for a generation led in Disciples activities in California, and at the time of his death was serving as president of the state mission board of the Disciples.

Dr. Clifford Memorial Building Begun in London

Foundation stones of the Clifford memorial building at Westbourne Park Baptist church were laid early last month. The building which is being erected in memory of Dr. W. K. Clifford's work at Westbourne Park, is to consist of a lecture hall and class rooms. Gipsy Smith, Sr., made an address at the stone-laying.

Dr. Thomas S. Cline to Teach at Berkeley Seminary

Rev. Thomas S. Cline, at present professor of pastoral theology in General theological seminary, New York city, and rector of St. Peter's church, has been appointed to the chair of pastoral theology at Berkeley theological seminary, with the understanding that he will be appointed assistant to Dean Ladd. Berkeley is being removed from Middletown, Conn., to New Haven. This new connection with Yale will call for a greatly strengthened staff.

Dr. C. W. Gilkey Receives Degree at Brown

Among the honors awarded at Brown university this year was a doctor of divinity degree to Rev. Charles W. Gilkey, of Hyde Park Baptist church, Chicago. Dr. Gilkey delivered the baccalaureate sermon at Wellesley college on June 17.

Dr. E. Y. Mullins
Convalescing

Dr. E. Y. Mullins, head of the Baptist theological seminary, Louisville, and

too exclusively associated with crudeness. Those from the American "Bible belt" and those from Britain with its closer attachment to historic forms of worship all seemed to find what they wanted. There was no intrusion of personality into the flow of worship, and not the least obstruction of merely sensuous appeal.

Special Correspondence from Canada

Toronto, June 28.

CANADA has welcomed to Toronto the session of the World Alliance of Baptist churches. Though this communion is small in the dominion the gathering emphasizes its importance in worldwide Christendom. In no

The Baptist World Alliance

Canadian city is a Baptist pastor held in higher esteem than is Dr. W. A. Cameron, minister of the stately Yorkminster. The erection of this church building, only recently dedicated, is an act of high significance which has made a deep impression. During a long ministry of modest evangelical Christianity free from partisan temper, controversial temper or unworthy publicity, Dr. Cameron's congregation has outgrown one building after another; and now this church, unique in its combination of majesty and beauty, houses the folk who, despite a violent polemic on the part of partisan Baptists, find in him a true pastor of souls. Though a mile from its previous site the new church has held its people, and now the opening of the alliance meetings was signalized by a service in which the preacher was Dr. T. R. Glover of Cambridge university.

The Catholic Appeal

Hundreds of delegates to the Baptist alliance were in the congregation, and mingling with them were all sorts of clergy, Anglo-catholics, Baptists, United churchmen from all parts of the world felt themselves one in this rich act of devotion, and the responses heard at the church door afterwards indicated only an insignificant murmur of fear lest beauty should mar the spirituality which has been

Many who learned from or associated with Dr. Glover in his Canadian experience at Queen's university years ago were in Yorkminster to welcome the old voice and the unconventional freshness. Words from Isaiah 53 telling of the wounds that heal were followed by words from Luther's "Table Talk." These urged that one shun all disputation about predestination, and, if such a subject be forced on one, to begin with the wounds of Christ. Here we have at least known fact, and nothing is simplified by ignoring incarnation. Nor can we evade thinking of predestination now that everyone talks of determinism or fatalism—surely subjects in no way more worthy of discussion. What light is thrown by the wounds of Christ on the three great mysteries of pain, sin and God? Thousands of saints have borne pain more firmly and continuously because they know of the wounds of Christ. Sin is never seen in its totality of evil until one realizes the wounds of Christ. And God—how shall we think of him apart from the wounds of Christ? When we find ourselves thinking of God with the fixed idea that God cannot suffer and therefore Jesus cannot be God, let us turn things round and start with the wounds of Christ. There were sly hints in passing at current controversies and cocksure dogmatists, but these were only incidental—valuable, however, since familiar facts and voices were now appreciated in the presence of the wounds of Christ. There was not the slightest trace of those familiar forms of thought associated with the word substitution—yet not a hint was heard at the church doors of any lack of full evangelical doctrine. Religion had been realized, however, the lay mind reached it without stressing technical theological definitions. Yet Dr. Glover has no place for loose liberalism. No one is more sharp in reminding us that the conflicts of the soul with sin are eternally true. Emancipation from time-worn faiths seemed neither so complete nor so reasonable when one faced, through the eyes of this lay explorer or religion, the deep things of God.

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CATHOLICISM AND THE AMERICAN MIND

By W. E. Garrison [\$2.50]

William Allen White

writes in the Emporia Gazette:

"This book is a sincere attempt of a scholarly, tolerant, Protestant Christian to set down in terms understandable to the Catholic and the Protestant the philosophical differences between the doctrine which has made for the Roman Catholic church a world empire both spiritual and material, and on the other hand the doctrine of Protestantism which is at the base of American political philosophy.

"This is no bigot's discourse . . . For those who are anxious to know what the hubbub is all about and who have minds that can understand, both Catholics and Protestants, here is a sincere setting forth of the facts."

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president of the Baptist World Alliance, was forced to cancel his engagement as leader in the sessions of the world alliance meetings at Toronto last month because of sudden illness. Report comes from the hospital in Raleigh, N. C., where Dr. Mullins is now under care, that his condition is very satisfactory, and that he is "steadily improving."

Dr. Brummitt Back at Editorial Desk

Dr. Dan B. Brummitt, editor of the Northwestern Christian Advocate, who was for several weeks a patient in Wesley hospital, Chicago, where he went to undergo an operation to correct a hyperthyroid condition, is now back at his post in the Advocate editorial offices.

Central N. Y. Summer School Of Christian Education

An international leadership school for the training of Sunday school teachers and officers is being held in Barnes Hall, Columbia university, July 9-20. The faculty includes some of the best teachers of religious education in America. Eighteen courses of the international standard leadership curriculum are offered. The school is held under the auspices of the New York S. S. association, Albany, N. Y.

Dr. H. M. Wharton, Baptist Leader, Dead

The death is reported, on June 23, of Rev. Henry M. Wharton, famous for 40

years as Baptist preacher, writer and organizer. Until last year he was chaplain general of the United Confederate veterans. Dr. Wharton's death occurred at Baltimore, where he edited the Baltimore Baptist and conducts a publishing house.

Dr. E. Stanley Jones

Tours South America

Dr. E. Stanley Jones, missionary and

CORRESPONDENCE FROM SOUTHWEST

(Continued from page 888)

education, the proposals in behalf of labor, and the development of a constructive foreign policy which, while protecting Americans' endangered lives, shall outlaw war.

* * *

The South and A. E. Smith

Will the solid South be broken, now that Catholic, wet Alfred E. Smith has been nominated? "The convention made a republican out of me," remarked a visitor as he left the hall. Sauntering about in search of a vacation on a recent automobile trip through nine states of the south, the writer made it a point to ask everyone he met as to the presidential election, and in most instances the reply came sharp and clear, "If Al Smith is nominated, I shall vote for Hoover." But that was prior to the convention. Could those same people have been in the convention and caught the fervent spirit of the convention, it is possible their view of the matter would be altered. Besides many of these who have been so assertive presumed that if Smith were nominated there would be a declaration against prohibition, which there was not, but the reverse. Many though will even now insist that the platform means nothing whatever. But the spirit of the democratic party is strong in the south; all the prohibition leaders at the convention promised that they would support the nominee no matter who he should be; the cry is now going up that the republican party in power since the eighteenth amendment was enacted has refused to do much about enforcing it, and that Hoover has expressed himself as to prohibition quite meagerly and that very dubiously; and then there is a feeling that Smith can win, so why not stay with the party and be on the winning side? What the south will do is at the present much mooted.

JOSEPH MARTIN DAWSON.

A RADICAL church in New York City with a large and varied congregation is looking for an assistant minister. An executive and administrator is required rather than a preacher. The work includes organizing and managing an extensive adult education program. A man dissatisfied with existing religious institutions, who sees the need for a new type of church to meet the problems of the new age, will be best suited for the work. Write, giving full information as to past experience and present denominational affiliation to CHURCH SECRETARY, RC % The Christian Century.

author of India, is now in South America, where he will spend several months in an evangelistic tour of the southern republics.

NEW ENGLAND CORRESPONDENCE

(Continued on page 889)

tion and the statement of our Superintendent Forgrave, in which he incidentally referred to the 'party' held in room 446, April 28, 1927, and requested an investigation of all conditions having to do with liquor within the four walls of the state house.... The legislature granted the request only in calling for an investigation of the alleged 'party' and the disappearance of beverages from the store room.... In April, 1927, Mr. Forgrave employed a detective agency, licensed by the state, to check on proceedings following the prorogation of the legislature. Convictions had been secured on the testimony of these detectives while in the employ of various city officials. Nevertheless, it developed, during the hearing, that these detectives, unknown to him, had court records. Their testimony concerning 'the party' was in no sense invalidated.... Supt. Kimball testified that room 446 was not assigned to any one that evening. One of the watchmen admitted that there was a gathering in it." Yet, on account of the criminal record of the detectives, the legislature's committee pronounced the charges baseless. One hopes that they were. The incident is not important in itself. Whatever may have taken place it was trivial compared with scenes which attracted no notice in the old days of license. Its significance is in revealing the higher standards now demanded and the alertness of our watchmen in the pulpit.

E. TALLMADGE ROOT.

BRITISH TABLE TALK

(Continued from page 885)

lem, and the call was heard and obeyed. Great Britain in all its churches is to hear the call to repent because the kingdom of God is at hand in new and startling forms.

* * *

Mrs. Pankhurst

The news of the death of Mrs. Pankhurst has been received with a widespread acknowledgment of the brave work which she did in the fight for votes for women. She died a convinced conservative. But in the early days of her political life she was a radical and even a socialist. It was in the campaign for woman's suffrage that she with her daughters by her side revealed her amazing powers of inspiration and leadership. The band which fought in this fierce battle were remarkably gifted. They came from all parties. They made an organization which for swiftness and audacity outrivaled all others. There was the spirit of adventure in them. Youth rallied to her banner. But always in the heart of the movement was this gentle and gracious lady. She was represented at the time to be a wild ogre, but all the world knows better now. They won their battle. Then they went several ways. One daughter, Christabel, has become a leader in the fundamentalist group. Another, Sylvia, joined the communist party, and the mother became a conservative, and would have stood for parliament had her life been prolonged. The history of this family shows how idle were the prophecies that there would be a woman's party.

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